

Zion's Herald.

Volume LXXV.

Boston, Wednesday, June 9, 1897.

Number 23.

Zion's Herald.

CHARLES PARKHURST, Editor.
ALONZO S. WEED, Publisher.

PUBLISHED WEEKLY.

Price, \$2.50 per year, including postage.
36 Bromfield St., Boston.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

The Outlook.

Changes of the most marvelous kind have been wrought on the Congo since Stanley made his famous boat trip down that stream twenty years ago, and discovered the Indians. It took him about five months to work his weary way around the cataracts between Stanley Pool and Boma. Today the most difficult part of this journey — 170 miles of it — can be made in a comfortable car in less than ten hours. On the upper waters of the Congo and its affluents, comprising some 7,000 miles of waterway, forty steamboats and as many towboats, transported thither in sections around 235 miles of cataracts, are plying. Swifter progress elsewhere it would be hard to find.

Bread is being made by a new German process in a Pennsylvania town directly from the grain, without milling the wheat or converting it into flour. After thorough cleaning and soaking, the cereal is placed in the patented dough machine, where it is vigorously squeezed and passed through a series of sieves, losing a startling amount of dirt in the process. It finds its way into wooden boxes, and thence into souring vats. It is subsequently kneaded. The bread is said to be more palatable and nutritious than that made from flour. None of the nitrogenous substances are lost. If this process succeeds, there will be no further use for flour mills.

The South Carolina Dispensary law has been practically nullified by a decision of Judge Simonton of the U. S. Circuit Court. In this decision the right of a State to prevent the manufacture or sale of liquor within its borders as injurious to the public welfare is admitted; but when such State recognizes as lawful the use of liquor as a beverage and engages in its sale for profit, it may no longer, in the exercise of police power, forbid the importation of liquor or its sale in original packages, because such prohibition is in conflict with the laws of interstate and foreign commerce. Under this decision, of course, the State Dispensary will cease to be profitable, and will be abandoned. Its present stock of nearly a half million dollars' worth of liquors will probably be sold at a discount.

To supply Eastern Wyoming and Western Nebraska with water during the dry season and thus avert the desolating droughts which have discouraged agriculturists thus far, a gigantic reservoir is projected. A great natural basin has been chosen in the heart of the Rocky Mountains, near Laramie. It is ten miles long and two wide. It will hold, when prepared, twenty billion cubic feet of water. Some idea of this vast quantity may be gained when it is stated that by deflecting two rivers — the Big and Little Laramie — it will take from five to six years to accumulate this amount. Government engineers are now surveying the basin and drawing up plans for the feeding ditches. The rivers above named will be turned into the reservoir during the winter seasons only.

Peat has long been used for fuel. Its value for this purpose has lately been greatly enhanced by a process by means of which it is rapidly and economically converted into coal or coke. This process is very simple. The peat is placed in large retorts lined with asbestos. A spiral wire runs through

the centre of these retorts. An electrical current brings this wire to a white heat. In fifteen minutes the substance is dried, and the conversion to coke takes place. The result is simply hastening a process of nature. The product can be manufactured with good profit at \$2.30 per ton. It contains only 3 per cent. of ash. Its calorific value is 7,000 units — as much as coal.

President Dole's government in Hawaii has flatly refused to pay any indemnity to the Japanese who went to Honolulu by the steamship "Shinshu Maru" and were refused a landing as immigrants; nor will it make any change in its policy. The Hawaiian authorities maintain that they have a right to regulate immigration and to pass laws for its restriction. This right the Japanese minister does not question, so far as the principle goes, but insists that a pre-existing treaty may not be invalidated or set aside by subsequent legislation on the part of one of the parties; and alleges that in the cases under consideration the behavior of the Hawaiian officials, even if sustained by law, was offensively arbitrary and harsh. The matter is not yet settled. According to ex-Premier Ito, Japan does not want Hawaii, wouldn't take the island as a gift; but she does not propose to be insulted or to have her treaty rights denied.

The Assistant Secretary of the Navy, Hon. Theodore Roosevelt, in his speech at the opening of the War College, in Newport, R. I., last week, among other forcible points in plea of a strong Navy, showed convincingly that a fleet of powerful battle-ships is the best preserver of peace. He maintained that there would probably have been no war of 1812 had this country possessed an efficient navy. While commending arbitration, he quoted Nelson as saying that the British fleet was the best negotiator in Europe. He contended that an ignoble peace may be more bloody than war itself. Citing the case of Armenia, he said: "War has been averted at the cost of more bloodshed and infinitely more suffering and degradation to wretched women and children than have occurred in any European struggle since the days of Waterloo. No war of recent years, no matter how wanton, has been so productive of horrible misery as the peace which the Powers have maintained during the continuance of the Armenian butcheries."

It is entirely within the province of the Secretary of the Treasury to prepare his own form of monthly printed statement of the national finances. Secretary Gage purposes to make a change in the usual form — a change based upon a contemplated separation of the fiscal and currency departments in the Treasury. If this be done, a large deficiency in the currency department will at once be made manifest; for, on the side of assets, the gold and silver coin, and gold and silver bullion, are far less than the total of liabilities, represented by gold and silver certificates, United States notes and Sherman Treasury notes; the assets in fact were \$177,468,505 less than the liabilities on June 1. This plan is, to say the least, businesslike. It shows just where we stand as respects currency. The fiscal account would show the regular reserve and the net cash balance from customs and internal revenue over expenditures. This plan would make it inexpedient for the Secretary to pay out United States notes (their amount is \$346,681,016) unless gold came into the Treasury.

Tesla's Latest.

Before coming to this country, while putting up telephone wires in Budapest, Mr. Nikola Tesla, the electrician, noticed that he could read the telephone messages that were being sent on a telegraph cable wire nearly two miles away. These messages, he concluded, were conveyed to the telephone by induction. Later, the conviction was forced upon him that if he could

perfect machines that would disturb the static electricity of the earth, he could send and receive messages without wires — one set of machines to set up the proper vibrations, the other to catch and record them. With this end in view, he has been experimenting for several years — successfully at last, he claims. With his perfected devices an operator in New York, he asserts, can communicate with ease and certainty with the people of any part of the earth, and even with dwellers in the stars, if such there be! His scheme is to have a machine at each commercial or political centre, and send out from each place, under an international agreement, all the political, financial, or other news, to be read at every other part of the world at the same moment.

The Trouble in the Austrian Reichsrath.

It has been brewing for a long time. It is at bottom a war of races — Germans against Slavs — ineradicable, chronic, and liable at any moment to burst into flame. The trouble just now is an Imperial decree authorizing the official use of the Czech language in Bohemia, and requiring every government official to familiarise himself with both the Czech and German languages within five years. The Germans resented this placing of the Czech tongue on an official equality with their own, and threatened that if Austria continued to oppress Germans in favor of inferior nationalities, the former would join their brethren of the great German empire. For eight weeks disorder has reigned in the lower house of the Diet. No business has been accomplished. A proposition was made to impeach Premier Baderic and other ministers for publishing the hated decree. On the 24th ult. the disorder became riotous. The opposition used every parliamentary device to obstruct business, and when these were exhausted they overturned the desks, flung inkstands and books at the speakers, and finally came to blows. They crowded round the Premier with clenched fists, shouting, "Down with the Polish Baderic!" Similar scenes followed on succeeding days. The Germans declared that they would carry on war to the knife until the odious language decrees are withdrawn. Finding it was useless to try to enact any measure, the session of the lower house was prorogued last week by order of Emperor Francis Joseph.

The American Medical Society's Jubilee.

The fiftieth annual meeting of the Society was held in Philadelphia last week. The occasion was so interesting that on the first day of the celebration over 3,000 names, including members and their wives, were registered. The hospitalities of the city were extended by Mayor Warwick. In his annual address President Nicholas Senn, of Illinois, reviewed the history of the Association and the progress of medicine during the last century, and alluded to the great benefits to be derived from the Röntgen discovery. Referring to Dr. Benjamin Rush, one of the signers of the Declaration of Independence, "the illustrious medical hero of the Revolution," Dr. Senn suggested that it was a fitting time that a monument should be erected to his memory. Dr. Gibson followed this suggestion by an appeal for funds. He declared that he had been trying for thirteen years to collect money for a Rush memorial and had raised only \$4,000, "while, in pitiable contrast, the misguided followers of Hahnemann within four years had been able to raise \$75,000 for a monument to the erratic founder of their sect." This appeal produced an "enthusiastic convulsion." It was decided to raise \$100,000. A call of States secured pledges of \$2,000 each from Missouri, Colorado, Illinois, Pennsylvania, Ohio and New York. Representatives of other States promised to do the best they could. Nearly \$13,000 was pledged on the spot. The convention then divided into a dozen or more sections, where important papers were read by specialists. On the second day of the session

the Association was addressed by President McKinley.

Proposed Changes in the Tariff.

At an informal meeting of the Republican Senators last week certain radical changes in the Tariff bill were practically agreed upon, with a view to speedier action and to making the bill acceptable to the House leaders. The proposed increase of the tax on beer to \$1.44 per barrel will be abandoned; but the present rebate of 7½ cents per barrel for leakage, etc., will be thrown off, which change, at present tax of \$1 per barrel, will add nearly \$3,000,000 to the internal revenue receipts. The sugar schedule will be recast, so as to make the duties specific; the House rates, with perhaps a slight decrease, will be retained. In a word the duty on first-class staples will be increased from 8 to 9 cents per pound; on skirting wools to 10 cents; minimum duty on third-class wools will be increased from 4 to 5 cents a pound; the lower dividing line in wools of this class, between maximum and minimum price, will be reduced from 10 to 9 cents. In case the revenue shall still be insufficient, the stamp tax may be revived, on checks, drafts, stock certificates, the stamp to be of the value of one cent.

The Spanish Crisis.

Premier Canovas tendered his resignation last week. He declared it to be impracticable to carry on the government while the Liberals refused to attend the Cortes and maintained their attitude of opposition. The refusal of the latter was due to the personal encounter, on May 21, between Minister Tetuan and Professor Comas, a Liberal senator; the former slapped the face of the latter during a heated discussion of the Morgan Belligerency resolution passed by the United States Senate. At bottom, however, the real cause of the downfall of the ministry was believed to be the insoluble Cuban question. The Queen Regent accepted the resignation of the cabinet, and took counsel with the political leaders of both parties. The difficulty of recalling the Liberals to power was thoroughly canvassed — they cannot command a majority in the Cortes. At this time of writing it is announced that Senor Canovas will be continued in office; it is probable that Captain General Weyler will be superseded in Cuba by General Campos. The consent of Canovas to remain in office, unless he intends to modify his cabinet so as to satisfy the Liberals and purchase thereby their neutrality at least, is inexplicable.

Arbitration at Mohonk.

The third annual conference on International Arbitration at Lake Mohonk was largely attended last week. The rejection of the Treaty was deplored. Various suggestions were offered — by Rev. Edward Everett Hale, an embassy to the European governments in behalf of a permanent tribunal; by E. E. Whitaker, president of the New York State Bar Association, the plan of the Association for an international court; by Everett P. Wheeler, of New York, a new and energetic effort throughout the country for the revival and passage of the Treaty; by Professor Gilman, of Meadville, Penn., the circulation of arbitration tracts and leaflets by the thousands. Several hundred dollars were subscribed for this latter purpose. Among the speakers were ex-Senator Edmunds (who presided), President Gates of Amherst, Editor Bright of *Christian Work*, Editor Church of the *Army and Navy Journal*, Rev. Charles L. Thompson of New York, Judge Morris of Baltimore, Robert Treat Paine and Miss L. L. Ames of this city, Rev. Philip S. Moxom, Editor Carroll of the *Independent*, Dr. Theodore L. Cuyler, Col. George E. Waring, ex-Minister George F. Seward, and Prof. John B. Clark, of Columbia. Appropriate resolutions were adopted. A telegram of congratulation was sent to Queen Victoria, with the hope that peace between her land and this may continue through all coming ages.

CATHEDRAL MUSIC.

Rev. Orora S. Davis.

I stood one day within the long aisles gray
That mimic mighty forests still in stone,
And woo the soul that bears its load alone
To cast in prayer its weary weight away.

But floor and walls and graves were cold and still,
And only one dark figure told her beads
Before an altar rail; my heart's deep needs
Seemed all intenser in that silent chill.

But suddenly there floated to my ear
The swelling music from the hidden choir;
My soul grew warm, as if with inner fire,
I bowed my head and knew that God was near.

And, oh! when life is so severe and cold,
Would we but listen to the mighty strain
That earthward floats to soothe our human pain,
The gates of God would then be backward rolled!

Springfield, Vt.

RELIGIOUS THOUGHT AND LIFE IN THE OLD WORLD.

XV.

Prof. W. T. Davison, D. D.

THE publication of the

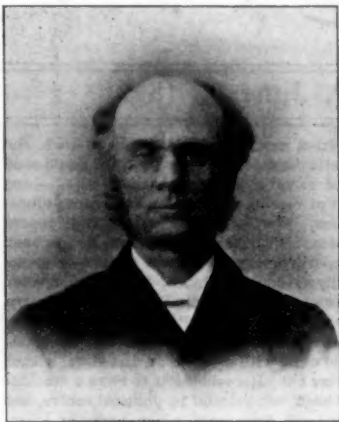
Life and Letters of Dr. Jowett.

reverently and affectionately known for many years as "the Master," has shed no small amount of light upon the religious life and teaching of the University of Oxford during the last half century. We have had volumes in abundance dealing with the Tractarian movement — Pusey, Church, Mozley, Ward, Manning, these are only a few of the biographies which reflect its history — but it was desirable that more should be seen of the other side of the shield. In the lives of Pattison and Stanley glimpses were given of the aims and thoughts of the Broad or Liberal School, but Pattison's reminiscences were scanty and one-sided, while only a small part of Stanley's brilliant career was spent in the University. Jowett more than any man influenced Oxford during the fifty years of his residence there, from 1840 to 1890, as successively scholar, fellow, and tutor and master of Balliol College. Much, of course, was known concerning the general character of Jowett's opinions and teaching, but not until the publication of the "Life" by Professor Campbell and Dr. Evelyn Abbott, was it possible for the public at large to be sure what the modern Socrates really did believe and what was the real nature of the wide and deep influence he exerted. To this man it was given largely to shape the thoughts of English scholars, statesmen, lawyers and thinkers generally, during two generations. Granted that Oxford is not England, and that Balliol College is not Oxford, the influence of Balliol men has been very great in almost every department of public life for some decades past, and the question, "What was the religious character and teaching of the man who so long swayed Balliol?" becomes one of great interest and importance.

The answer is not encouraging from the point of view of Christian faith. Dr. Jowett's theological works were published in the earlier part of his career, and they virtually resolve themselves into his edition of certain of St. Paul's Epistles and his contribution to "Essays and Reviews." His inability to accept the current orthodoxy of his day was obvious, but it was not easy, judging from these writings alone, to determine how much of traditional belief he abandoned, and what portion, if any, he retained. The biography shows that, as life went on, Jowett's creed contained less and less of that evangelical element in the atmosphere of which he had been brought up. If in his early graduate days he might fairly be described as a Theist with strongly Christian tinge and temper, towards the close of his life his Theism had become more shadowy and less clearly defined, while the Christianity had almost entirely evaporated. If Christianity means self-denial for others' sakes, then Jowett throughout his whole career was a Christian in deed and of a truth; but so far as the Christian creed is concerned, long before his death he had reduced it to its very lowest terms. Miracles, Inspiration, Atonement, Incarnation, he had virtually given up. He thought it quite impossible to ascertain either the date, the authorship, or the historical value of the Gospels; they were to him "an unauthenticated fragment belonging to an age absolutely unknown, which is adduced as a witness to the most incredible things." As to Christ Himself: "I think that it is impossible and contrary to human nature that we should be able to concentrate our thoughts on a person scarcely known to us,

who lived eighteen hundred years ago." He held, however, that for the Christian of today the personal Christ may pass into the ideal Christ and be identified with the idea of goodness generally.

It is needless to point out in passing that Jowett's calm assumptions about the Gospels



Professor W. T. Davison, D. D.

Dr. W. T. Davison was educated at Kingswood School, 1855-1862. He entered the ministry in 1866, and graduated M. A. (London), 1871. He was appointed tutor in Biblical exegesis at Richmond College, 1881, and became editor of the *Methodist Recorder* (in addition to above duties), 1883-1887. He was Farnley Lecturer in 1888; subject, "The Christian Conscience." In 1891 he was appointed Professor of Theology in Handsworth College. He was a delegate to the Ecumenical Conference at Washington, 1891. He received the degree of D. D. from Wesleyan University, Middletown, 1892. His published works are: "Word in the Heart" (1867), "Praises of Israel," "Wisdom Literature of Old Testament," and "The Lord's Supper" (1891-1896). He is a regular contributor to *London Quarterly Review*, *Critical Review*, *Expository Times*, etc. He was unable through ill health to write, as promised, on "Christian Theism and Modern Thought" for Bishop Hurst's series. An editor of one of the foremost religious journals of this country voluntarily characterizes Dr. Davison's contributions to *ZION'S HERALD* as the ablest and most valuable series now being published in any American religious weekly.

show how little he has kept pace with the course of the best Biblical criticism. No scholar of the first rank would speak in such contemptuous tones of the date and historical credibility of the Gospel narratives, and Harnack's unbiased judgment on the subject has been recently quoted in these articles. It remains, however, that one of the most influential clergymen of the Church of England did during the greater part of a long life believe and teach that Christ is little more than a myth, but that it is the duty of man to obey the will of God as shown in the laws of nature, and that if there be "the abatement of self-assertion," then "in some way there will be or has been a partaking of Christ's kingdom," and that "we know as much as Christ did, or might know, if we had given ourselves for men." If Jowett had been a layman like his colleague, T. H. Green, it would have been natural to commend the purity and loftiness of his theistic teaching, and the high degree in which he acted up to the ethical standard of his own creed. But as a Christian minister, as a subscriber to the Prayer Book and the Articles of the Church of England, his position is inexplicable. It is true that Jowett considered it his mission to reform Christianity, to purge it of its "incrustations," and he considered that the work could be much more effectively accomplished from within than from without. But in the earlier part of his career he was never weary of girding at the "pious frauds" of the clergy, the element of "falsehood" present in all the sermons to which he listened, till it seemed to him to be "treachery" to belong to such a body. How he could reconcile it to his conscience to subscribe to the Apostles' and Nicene Creeds while holding the opinions undisguisedly avowed in the Life, it is, happily, not our business to try to discover. That he was religious in character, devout in spirit, sympathetic and helpful to others, and ever trying to improve himself and them, this biography makes abundantly and inspiringly plain. But as we are compelled to marvel how a man of Newman's acute intellect and unquestionable genius could accept as a part of his creed so much of Romish superstition, it remains no less a marvel how a man of Jowett's sincere and deep religiousness of character could accept so little of a truly reasonable Christian faith.

The explanation probably is (in part) that one extreme produces another, and that at Oxford during the period succeeding the Tractarian movement men swung only too readily from credulity to skepticism and sometimes from skepticism back

to credulity again. The presence of a band of broad, simple, scholarly believers at Cambridge — the names of Lightfoot, Westcott and Hort are enough to show our meaning — has happily preserved in that University a more equable and wholesome theological temperature, making the fever heats of ultra-Catholicism and the arctic cold of ultra-rationalism alike unreal and unattractive. But such a partial explanation is of little avail or use, and to Jowett's widespread influence must be traced much of the skepticism concerning supernatural Christianity which is now only too prevalent among intelligent men of a certain type. That it has spread far among the clergy of the Church of England, we have no reason to believe. Jowett, Stanley, Pattison, founded no school and left comparatively few disciples. They had so little religion to teach that, considerable as was their personal influence, it was not likely to prove deep or abiding. It is not easy to construct a gospel for a sinning and sorrowing world out of the laws of nature, a pale altruism, and a more or less vague hope of immortality drawn from the fact that man is a rational being. Yet these were the chief features of Jowett's creed. When he made what he calls his "confession de foi," which, you know, no wise man ever tells to another — a clergyman therefore, we presume, never has a message to deliver to his fellows? — he sums it up thus: "I think that I believe more and more in Christianity, not in miracles, or hell, or verbal inspiration, or atonement, but in living for others and going about doing good." This sounds well; but whence is to come the moral dynamic which will impel, not a number of well-bred persons brought up in a Christian atmosphere, but the world, lying in degradation and sin, to "live for others and go about doing good?" Jowett knew little and cared less about the multitude, and men with the needs of actual life pressing upon them knew full well that what has been profanely called "the Gospel according to St. Jowett" is for all practical purposes "vanity and a striving after wind."

It is true that there are a few signs of the spread of this heaven among the Anglican clergy. As I write, there comes into my hands a volume entitled,

"The Dead Pulpit,"

by Rev. H. R. Haweis, the popular incumbent of St. James', Marylebone. It contains many reminiscences of Maurice, Stanley, and other "Broad" churchmen, and undertakes to set forth a plea for the revival of Christianity by emptying it of its main doctrines. Whether Mr. Haweis is to be taken quite seriously, we are not altogether sure; but we find in him the same indiscriminate denunciation of the insincerity which is supposed to infect the teaching of clergymen generally — "their affected candor and impartiality is a transparent fraud" — and a wholesale condemnation of "this kind of Bampton-Hulsean Dean-and-Chapter Christian-evidence style of writing and preaching," which "keeps up an artificial and purely professional sort of theology among the clergy, which is alienating the masses while eliciting from more thoughtful persons only a half-contemptuous smile of indifference." Mr. Haweis' flippant, and, truth to tell, often vulgar, sneers are characteristic of the style in which he thinks fit to discuss a very serious subject. We may pass by his phraseology and the question whether what he writes is in good taste. His statements of fact, however, claim attention. He represents a feeling prevalent more among the laity than the clergy that many of the current modes of inculcating Christian doctrine are obsolete and that a re-statement of Christian truth is demanded by the needs of the times. "The real crux is rather to be found in the sort of thing the clergy are trained or even expected to preach, and the sort of thing the people decline any longer to listen to. Until this is changed or modified, the church will never recover its prestige or attract any considerable number of thoughtful people." Mr. Haweis is good enough to exempt Nonconformists from his sweeping accusations. He thinks that the "social and intellectual decline of the Episcopal clergy is incontestable," and that this coincides with improved culture among Nonconformist ministers, the "wider outlook, better knowledge and freer humanity" of Nonconformity giving it an increasingly growing influence. He thinks, it may be added for transatlantic readers, that "the same is true, more or less, throughout the United States, barring a few lights in New York, Chicago and Philadelphia."

One who professes to describe religious

thought and life in this country will be asked what measure of truth there is in these allegations. It is difficult, of course, for any one observer to form an adequate judgment, but it would seem to me that Mr. Haweis confounds two very different things. One is a "re-statement" of cardinal Christian doctrine, presented unchanged in its substance, but differently phrased, and modified in some details by the conditions of modern scientific thought; the other is an evincation of the Christian creed after the fashion which the late Master of Balliol would fain have seen prevalent, a religion without its "incrustations" as they were styled, in reality a Christianity without Christ. The former of these two modes of "reformation" is not only highly desirable and even necessary, but it is being already carried out (consciously or unconsciously); the latter is an esoteric opinion, held by few, and, so far as we can judge, not likely to spread among the clergy of any religious denomination in the way that Jowett — and possibly Mr. Haweis — would consider desirable. In Jowett himself were to be seen some of the fruits, though few of the roots, of Christian faith. His devoutness of spirit even when he had ceased to believe in the efficacy of prayer, his sympathy, self-denial and the resolute persistence with which he maintained a high moral standard and was endeavoring to improve himself up to the very last hour of a long life, are features in a noble and impressive character. They testify — though Jowett would not have admitted it — to the moral influence of a departed faith. George Eliot, Mrs. Humphry Ward and Dr. Jowett are specimens of teachers in this generation who have desired to keep the lofty morale of Christianity while abandoning its creed. They would preserve the life of the organism when its heart no longer beats; they would prolong the echo when the music itself has ceased to sound; they would make the fruit good, though they have lost or abandoned the Gospel secret for making the tree good. The church knows this — and the world also. Therefore it is that in spite of intellectual ability and high moral tone and keen spiritual insight, the Master of Balliol, who had the flower of Oxford at his feet, leaves behind him so few permanent disciples.

Handsworth College, Birmingham, Eng.

OUR MUTUAL AFFIRMATIONS.

At a union meeting of the ministers of Boston and vicinity, held in Channing Hall, Monday, May 17, addresses were given upon the above subject by the following representatives: Rev. Charles G. Ames, D. D., Church of the Disciples, Unitarian; Rev. Julian K. Smyth, Church of the New Jerusalem, Swedenborgian; Rev. John D. Pickles, D. D., Tremont Street Methodist Church; Rev. Dwight M. Hodge, Universalist Church; Rev. Wm. E. Barton, D. D., Shawmut Congregational Church. The addresses of Messrs. Barton and Pickles were requested for publication, and appear below.

Rev. Wm. E. Barton, D. D.

Pastor Shawmut Congregational Church.

MY friend, Mr. Carter, who invited me to speak here today on behalf of my Congregational brethren, used a suggestive illustration. Whatever good any one denomination gets, he affirmed, it is disposed to take off and bury as its own, digging it up from time to time and growing while it gnaws its own particular bone. He suggested that if any of us do, by the grace of God, possess some elements of virtue unknown to our friends, it would be better for us now and then to come together and share them. So we are here. And whatever meat there is upon the Congregational bone is at your disposal today, even as we all in turn are privileged to share your portion.

But the statement of the topic suggests a yet dearer reason for our coming together, namely, that no truth possessed by any one of us is his exclusive possession. We do not, more's the pity, hold all truth in common; but no one of us can affirm that he or his denomination alone holds any single truth exclusively. We are, then, to share what is already our common heritage.

I write in great uncertainty as to what those who precede me shall have said before I am privileged to speak to you these words. And it would have been very uncomfortable if our mutual affirmations as I am to record them had been denied already by four preceding speakers. Nevertheless, having a spirit of faith like those of old, and the same spirit, I believe and therefore speak.

First, I apprehend; we all agree concerning the serious nature of life. To be a man is a thing involving tremendous responsibilities. And we are in the midst of large bodies of men and women with needs of body and mind and spirit; with hopes and fears; with loves and hates; with joys and sorrows. Hearts quivering with joy, or swelling with love, or cankering with hate, or breaking with sorrow, are about us on every side; and to them, in the providence of God, we are become teachers. We have come here today from sacred memories of the Sabbath of yesterday, and from the cares of our parishes which lie upon our hearts. We are agreed as to

the importance of our work. The man who can go about it flippantly is condemned already. The man who does not count it so important and serious as to compel all his most honest endeavor and find no place in this earnest gathering. And we are agreed essentially as to what are the most pressing needs of men in view of the demands of life. The message of sympathy falls from all our lips alike; the words of caution, or reproof, or instruction, as we utter them, depend upon the wisdom of the man and his nearness to God and to the secret of human life as he interprets it; they depend only remotely upon the questions which divide us into denominations. This is our first and perhaps our most important mutual affirmation. We stand together upon the hither side of all practical truth. In our reforms, in our systems of education, in our crusades for good morals and good government, we differ, indeed, but our differences are the differences of honest individuals and not of contending sects.

I am not asked to specify our differences. Hence I go on to further mutual affirmations. We all hold that there is one God, who is revealed to us as our Father; who has illustrated in our creation, in Jesus Christ, and in every exalted character among men, the kinship of the human and the Divine Spirit and the adaptation of His eternal Logos to become incarnate in human life; who is not localized or limited, but is an ever-present Spirit, known in some measure by all those who worship in spirit and in truth. We agree in our affirmation that there once lived in Galilee a Man who felt God in His human blood and brain from the bench at which He wrought to the mountain on which He taught, and from the manger where He was laid to the cross on which He died. Together we affirm that sin is in the world, and that God loves and seeks to save the sinner. Together we hold that it is a terrible thing for a man to live in sin, and none of us hold that it is safe for a man to die in sin. Together we affirm that godliness is profitable for all things, for this life and every other where God reigns. Together we hope and strive for the coming of His kingdom.

I have not stated these doctrines as all among us would prefer to state them, nor all of them as I prefer myself to state them. I have not tried to state all doctrines which seem to me desirable, nor even all that I personally hold dear. But out of these materials I think it might be possible to construct a creed quite as useful and authoritative as some of larger pretensions and of greater length.

Moreover, our differences that have created and that perpetuate our denominational lines are chiefly upon questions which by common consent we count of minor importance; and therein lies our second positive and mutual affirmation. Church government, important as it may be, is of less importance than sound doctrine, as sound doctrine is less important than right living; yet the differences between Methodist and Congregationalist are primarily differences of government. Few strangers will be able to say with absolute confidence whether a Methodist minister is preaching in his own pulpit today, or whether the excellent sermon just finished, in which John Wesley and John Calvin sit together cheek by jowl or are alike conspicuous for their absence, was delivered by a Congregationalist neighbor with whom the minister is exchanging. And we shall hardly differ in our estimate of the relative value of doctrine and rite. Yet that which separates the Congregationalist from the Episcopalian is primarily a question as to whether a certain rite was or was not administered once upon a time by a certain man or group of men and in a certain way; and even so the question is one of hypothetical value of the rite, and not of the fact of its administration; for the fact the one man cannot prove, and the other does not care to deny. And the difference between the Baptists and some Congregationalists is a difference neither in doctrine nor in Christian experience, either prior or subsequent to conversion, but an external difference which has lasted, by a liberal estimate, not more than half an hour. We are all agreed, I think, that however important these matters seem to us, the watersheds between us are chiefly of secondary altitude. Lake Michigan once flowed through the Illinois River to the Gulf, and the great canal will easily turn the waters that way again. Lake Erie once emptied, and again might easily empty, into the Ohio. It is no impassable mountain that divides. It is the drift from an ancient descent of ice.

Again, we mutually affirm our unreadiness to affirm as denominations our views of certain doctrines. There is no one doctrine of inspiration that can claim to be either the orthodox or the heterodox doctrine. When the Bridge trial comes to be studied as church history, the salient point of the trial, as the historian will affirm, is that the main question assumed to have been at issue was never raised, and upon that there was entire agreement. That is to say, the Westminster Confession affirms that the Old and New Testament Scriptures "being immediately inspired by God, and by His singular care and providence kept pure in all ages, are therefore authentic." Neither side in that trial rested its claim for the authenticity of the Scriptures on the present purity of the text; both sides admitted the presence of errors in the present text; and the sole question was, which of two hypotheses, both foreign to the Confession, might be accepted as accounting for those mutually acknowledged errors, and being so accepted might declare the other view unauthorized. It is a pity that the two sides should now be understood to have disagreed; in reality there was important fundamental agreement in

declining to make for the Scriptures a claim which they do not make for themselves. In like manner there is no one view of the Atonement which has a right to claim the authority of any one denomination among us. Our lines of cleavage on these great doctrines are perpendicular to our lines of denominational affiliation. The same is true of other doctrines which need not here be specified, and therein lies one-third, which is a negative, but still a mutual, affirmation.

But if in any way I wrong you, or any one of you, in attempting to speak for you all, I may at least speak for myself, and I suppose in a certain way for my Congregational brethren. My mutual affirmations are these: I believe in the sovereignty of God and the freedom of man, and am therefore a Calvinist, plus all of good I can find in the doctrine of Arminius. I believe in the unity of God as much as any Unitarian, and I believe in the Fatherhood of God, the human life of God, and the personality of the Divine Spirit, as much as any man who prefers to say — what I do not — that there are three persons in one God. I am, therefore — though I do not like the name — a Trinitarian, but not a Trinitheist. I believe that God made man out of the dust of the earth, and presumably out of the best dust which God had, but that God breathed His own life into man, and he became a living soul. I am therefore in company with Moses, and have no quarrel with Darwin.

I believe that the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. I believe that God was in Christ, reconciling the world unto Himself, and that the Good Shepherd seeks the sheep that was lost until He finds it. I believe that righteousness is salvation, and that without holiness no man can see God. I believe that salvation is not only remedial, but also and primarily constructive, and that where sin abounds, grace shall much more abound. In all this, I suppose that I speak the essential convictions of my Congregational brethren, and, I venture to hope, of us all.

But not only do I gladly acknowledge fellowship in these more fundamental truths, which my heart's needs have made especially my own, but I claim with each of you a share in that which is peculiarly your own. In so far as Swedenborg has helped me to understand that the unseen things are eternal, I am a Swedenborgian. In my admiration for the enthusiasm and righteousness in the movement of the Wesleys, I am sure that I am a Methodist. In so far as Channing has brought nearer to my mind and heart the real humanity of Christ, I gladly acknowledge him as my teacher. Without being a Universalist, I am thankful to the men who have taught us that a man's fitness for heaven may not depend upon his opinion of hell. If salvation is a matter wholly of doctrine, and men are justified by opinion, then I can prove most other men hopelessly in the wrong by the same token that assures me that I am right. But I assume that we all believe in salvation by faith, and not in salvation by conjecture. We are learning, I think, measurably to accept the affirmations and deny the negations of both sides in controversy, and thus enlarge the area of truth in our possession. All things are ours: Paul, Cephas, Apollos, Calvin, Wesley, Rorer Williams, Hosea Ballou, Milton, Huxley, Channing, things present, and, thank God, things to come. We are all glad to learn from each other today, and we all reserve the right of being wiser tomorrow. And in this liberty and fellowship we stand today.

Rev. J. D. Pickles, Ph. D.

Pastor Tremont St. Methodist Episcopal Church.

HONORED in being called to represent the Methodist Episcopal Church, I may say that she believes in the largest catholicity, and holds herself in readiness to follow both the precept and example of her Founder in fellowshiping all comers in the salutation of John to Jehonadab: "If thy heart be as my heart, give me thine hand."

I am glad, also, that our topic is what it is. We are to speak our "affirmations," not our negations. The world is sick of negations. We are gathered here in the spirit of Oliver Wendell Holmes, who once said with wholesome indignation: "I don't like to listen to those everlasting negations that some ministers deal out from the pulpit. When I go to hear a preacher, I want to hear one who believes more than I do." It is an ungracious as well as a comparatively easy task to pull down. The world wants builders, not wreckers, and gives its faith and loyalty to the men who construct, not only the rails and bridges which bind the two edges and all intervening areas of a continent together, but those thought-builders who lay foundations of truth on which it can build securely for itself the permanent structures of character and destiny.

The positive things on which we agree are the things to be stated this morning. "Our mutual affirmations" rules out our distinctive and differing opinions, and calls for a consideration only of the truths we hold in common. I should be glad if a morning could be given to a frank and brotherly statement of what each denomination represented on this platform deems of vital moment in its own scheme of formulated doctrine. Today's gathering, however, is especially irenic, and emphasizes agreements and not differences.

As to the basis of agreement, the first postulate I would lay down on which we can all heartily stand would be:—

I. The Being of God.—God is. Back of all phenomena and behind all forces stands God—

uncreated, all-creating, all-upholding, the fountain and cause from which all things proceed; the self-directing energy and power of the universe, the basal cause of all existences and movements. We can all agree to the first sentence of the Apostles' Creed: "I believe in God the Father Almighty, Maker of heaven and earth." I think we can go a step farther in company, and affirm,—

II. The Personality of God.—All qualities of personality inhere in Him. He thinks and feels and wills and acts and comprehends in Himself every element that makes for a perfect personality. We worship no "Indefinite principle of order or lambent fire soul of the universe," as the ancient philosophers were wont to teach, but a Being infinitely removed from, but infinitely like, ourselves, with whom we can have communication and association; One who desires our worship and demands our service, responds to our supplications, and notes the smallest as well as the largest events transpiring in His wide-sweeping world.

III. I advance another step, confident that you will accompany me, when I say that God has revealed Himself and His will. I note four avenues through which God is discovered:—

1. In nature. The visible universe is the manifestation of God. Through planets and stars and suns and systems we behold the expression of the thought and will of the Infinite Being without whom these were not. And with the Apostle Paul we affirm that "the invisible things of Him since the creation of the world are clearly seen, being perceived through the things that are made, even His everlasting power and divinity."

2. In man. In the constitution and being of man God's being and nature are shadowed forth; and in this divine resemblance man's own dignity and immeasurable value come to light. Man is a microcosm of God, and, as such, is at the least a faint reflection of the Being who made him, and in his aspirations after God finds that God Himself has wooed and won him. As Browning sings:—

"There's heaven above; and night by night
I look right through its gorgeous roof,
No sun and moon, though e'er so bright,
Avail to stop me. Splendor proof,
I keep the broods of stars aloof;
For I intend to get to God,
For 'tis to God I speed so fast;
For in God's breast, my own abode,
These sheals of dazzling glory passed,
I lay my spirit down at last."—

"A man, for aye removed
From the developed brute;
A God, though in the germ."

3. But God has further revealed Himself to man (1) in the ongoings of history, secular and sacred, and (2) the recordings of that history as co-ordinated in the Holy Scriptures. I do not now raise the question of whether the Scriptures are, or contain, a revelation of God, but simply affirm that they make known as no other writings do an idea of God which lies at the root, and is the impulsive energy of all that is best and highest in modern civilization, and set forth an unsurpassed and unsurpassable conception of both God and man. The full and final revelation of God flowers and fruits (3) in Jesus Christ. Whatever our views — and I am aware that we shall part company in our definitions relating to Him — we shall agree, I am sure, that He is the moral and spiritual leader of the race, that His ideals, not only taught, but exemplified in Him and by Him, register the high-water mark of humanity's possibilities, and, when realized, consummate the processes through which man emerges into perfect affinity and eternal beatification with God. We can, I think, all agree with the writer of the Hebrews: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath, at the end of these days, spoken unto us in His Son."

IV. If I have been traversing common ground so far, can I not extend its borders a little, and still hold your fellowship in the affirmation of the moral freedom of man? The consciousness of responsibility and the authoritative voice of conscience both alike attest the reality of moral distinctions. We are subjects of moral government both subjectively and objectively. We have a law within our members as well as a divine law written on stones or in the constitution and statutes of nations and communities which enforce an authoritative ought, whose weight and sanctity overbear every consideration of convenience, of material advantage, or, it may be, of life itself. We are conscious at the same time that by a perverse will we can do violence to this authority, we can rebel against its utterances, we can choose to do the very opposite of that which we know to be the voice of conscience, the voice of duty, and the voice of God. "Know ye not that to whom ye yield yourselves bondmen for obedience, bondmen ye are to him whom ye obey, whether of sin to death or obedience to righteousness?" All laws, whether divine or human, postulate moral freedom in their demands upon, or concession to, the inner being or outer activity of the individual. As ethical and religious teachers, we must recognize this free alternative; and our only hope for permanent and righteous character-building is in the choice of the man to whom appeal is made.

V. Once more, if we strip away theological formulas and philosophical refinements, and deal with things and not with theories, with concrete cases and not with abstract ambiguities, we will agree, I think, in the recognition of three existing facts which constitute the very heart and centre of all our thinking as religious teachers:—

1. God's purpose is to have all men in His

own image. All movements of God in the world and in history must be interpreted in the light of this purpose. We cannot give too much attention to this vital, fundamental truth. God wills that all men should come to a knowledge of the truth and to the spirit of Sonship. Sonship means Fatherhood; and Fatherhood, not Judgement nor Rulership, is the atmosphere of interpretation. Fatherhood, and not even Salvation, is the pre-eminent, the superlative word in theological nomenclature. Salvation is Fatherhood in action. Salvation is the lifeboat, with crew on seats and oars in rowlocks, sweeping swiftly to the rescue. Fatherhood stands with luminous eyes and heart of love, with hand on helm and words of cheer; for his boy is in the wreck.

2. Man is not living in this spirit of Sonship, and is not in the image of God. Whatever we may call it — whether error or evil or imperfections or, as most of us would say, sin — the fact remains that man morally and spiritually is out of joint with God, that he has wandered from his Father's house, and is in a bad way.

3. God has set at work remedial agencies through which man may obtain this Son-spirit and this God-likeness. These agencies first made man acquainted with God's purpose, and this alone has a powerful effect on man's thought and life. They can only approach man, however, by ethical means, and appeal only to reason and persuasion to secure the end which they have in view.

VI. We shall agree on immortality. Whether immortality be inherent or inherited need not now be discussed, but that the life of man bridges the chasm of death, and moves on through the endless cycles of duration, is the consensus of intuition, reason, and revelation.

VII. To my own mind one other step will be as far perhaps as we can go together harmoniously. We will affirm rewards and penalties here and hereafter, as legitimate fruits of conduct and character. What the nature of these may be, or their duration, does not enter into the discussion as now before us; but all alike we hold up before our fellow-men the inevitable sequences of thought and action, and declare that every moral activity has its attendant approval or disapproval in the nature of things and by the fiat of God.

Such I believe to be the fundamental postulates on which we can all agree and mutually affirm. A part of us could go further and affirm interpretations of these which we believe to be paramount and of vital importance, and for which we would willingly die; but these I may not mention. We surely can hold each other in true brotherly esteem, according to the others what we claim for ourselves — intellectual honesty, uprightness of purpose, and sweetness of spirit — and fraternally and patiently wait for that approaching hour when we shall "see light in the light of God;" "when the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold;" and "when that which is perfect is come, then that which is in part shall be done away."

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BOSTON UNIVERSITY—ANNIVERSARY WEEK.

BOSTON UNIVERSITY, whose Commencement occurred June 1-3, is making steady and healthy advance along all lines of improvement. Though the youngest of our great Eastern schools, the University takes rank, in the number of its students and the quality of its work, with the literary institutions which have made New England famous throughout the country. The growth in numbers has been unchecked by the hard times. The College of Liberal Arts has risen to 426; Agriculture, 101; Theology, 154; Law, 396; Medicine, 108; School of Arts and Sciences, 111; total different students, for the year, 1,327. Of these 391 are young women, and 936 young men. They come from every part of the Republic, and indeed of the world. The professional schools of the University have taken high rank and are drawing pupils more and more from all the higher institutions of the land. During the past year the University has had in her schools students from no less than 94 colleges and universities of the different States.

The School of Theology

is one of the best in the land. The instruction is thorough, advanced and inspiring. The students have felt the touch of the professors, and in the examinations showed good qualities of mind and proficiency in their studies. Visitors came from all the New England and New York Conferences, as also from Ohio, Michigan, and New Jersey, or from those parts of the country from which the school has received the main body of its students. The visitors were: From New England Conference, Revs. James Mudge, D. D., A. H. Herrick, C. M. Hall; New England Southern, Revs. M. S. Kaufman, Ph. D., J. L. Pitner; New Hampshire, Revs. J. E. Robins, S. E. Quimby; Maine, Revs. F. C. Rogers, C. S. Cummings; Troy, Revs. T. G. Thompson, C. E. Greene; New York, Revs. A. D. Vail, D. D., W. F. Brush, J. S. Stone; New York East, Rev. I. Simmons; Central New York, Revs. H. B. Bender, J. B. Kenyon, J. F. Beebe; Wyoming, Revs. S. G. Snowden, W. A. Wagner; Northern New York, Revs. J. Richards, M. D. Still; New Jersey, Revs. N. J. Wright, W. F. Herr; North Ohio, Revs. G. A. Reeder, E. S. Lewis, Ph. D.; Cincinnati, Revs. C. H. Payne, S. T. D., J. W. Magruder; Detroit, Revs. C. L. Adams, E. S. Ninds. Bishop Foster and Mrs. Lindsay, Mansfield and Thomas, President Raymond of Middletown and Chancellor Day of Syracuse, were added by the board of trustees. These visitors report their findings in the next column.

The following are the names of the graduates from the School of Theology: Lucius C. Clark, Homer G. Curless, John E. Duckwall, Thomas S. Holt, Henry E. Loebelin, Irving R. Lovejoy, Lewis M. Lounsbury, Frank J. McConell, Walter Morrill, John W. Powell, Frederick H. Sawyer, George B. Shanor, Charles F. Smith, Joseph Stephan, Charles H. Williams, Arthur Bonner, Abraham L. Brokaw, Peter J. Cook, Charles C. Garland, Leopold A. Nies, William Reeves, Lester W. Ward, John Wriston and Sara A. Dixon. Most of these have received the degree of A. B. from other colleges. The last one in the list is a young lady who has completed the course with honor. Though reared in our own faith, she finds no field in our itinerancy, and is to be ordained by the Andover Congregational Association and settled over a Congregational church.

President Warren's Baccalaureate.

always an interesting feature of the Commencement season, was delivered this year in Tremont Temple. He dwelt learnedly and fruitfully on the Buddhist ordination question: "Art thou a Human Being?" The reader has it in full in the last HERALD.

The Graduating Exercises

were held on Wednesday in Tremont Temple. The spacious building was packed to the roof with enthusiastic auditors, so well pleased that they broke into frequent applause during the exercises. On the platform were the president and faculty, the trustees, the Conference visit-

ors, and several invited guests. Among them Gov. Wolcott, with a member of his staff, was seated in front beside the president and Bishop Foster. Prayer was offered by Bishop Mallalieu. The number of graduates this year ran up to 211. Of these only seven were allowed to represent their classes on the Commencement platform: Charles Oscar Engstrom, Cand. LL. B., had for his theme, "Popular Misconception of the Lawyer;" Bliss Paisley Boultonhouse, Cand. A. B., "Abstract Reasoning and Practical Life;" John Walker Powell, Jr., Cand. S. T. B., "The Mission of Mysticism"—an able oration and impressively delivered; George Davison Leavens, Cand. So. B., "Practical View of Education;" Grace Ethel Gerry Ward, Cand. A. B., "Reason and Unreason as to the Man of Wealth;" Frank John McConnell, Cand. S. T. B., "A Plea for Perspective;" and David Ignatius Walsh, Cand. LL. B., "The Lawyer as a Patriot." The addresses were, as a whole, distinguished for good sense and adaptation.

The College of Liberal Arts graduated 54, the College of Agriculture 14, the Law School 91, the School of Medicine 36, the School of Arts and Sciences 6, the School of Theology 24. Nine received the degree of Ph. D.

The trustees met on Wednesday morning. Ex-Governor Claflin presided. Their reception of graduates and visitors in the evening at Isaac Rich Hall, the new headquarters of the Law School, was an interesting occasion. The alumni of the various schools also met for their annual banquets.

There were no unpleasant things in connection with the Commencement, and the occasion may be reckoned one of the most interesting in the history of the University.

Report of the Conference Visitors to Boston School of Theology.

AT the assembling of the Board of Visitors appointed by the patronizing Conferences to visit the School of Theology of Boston University, it was found that nineteen men, representing twelve Conferences, were present. Dr. A. D. Vail, of New York, was chosen chairman, and Rev. E. S. Lewis, of Northern Ohio, secretary, of the board. The committee was divided into sections, so that the work of each department of the School came under the careful observation of several different visitors. A meeting was held at the close of the examinations, and each one gave his impressions with entire freedom, and the president and secretary were instructed to draw up the report and publish the same in the church papers.

No theological seminary of our church is better located, or more generously endowed for great work, than the Boston School of Theology. While it has 154 names enrolled on its catalogue, 96 of whom are graduates from colleges, yet it has room for many more, and the New England Conferences may well take the necessary means to keep the institution full of students.

The committee were much pleased with the general bearing of the undergraduates as earnest, studious and many men with high standards of scholarship and character. Many of the examination papers read showed the trained habit of hard work, wide research, and intellectual honesty that have much to do with making successful preachers.

The various departments of the School are in the hands of able, strong and conscientious professors, devoted to their work and successful as instructors. There were evidences of the best of feeling between the faculty and the students. In the class rooms there seems to be a healthy competition between the professors in the use of the best means and methods of the age. In addition to the dogmatic instruction of the teachers, the students were trained to special research in the mastery of great questions; they were accustomed to investigate and compare the great authorities, to collect all the light possible, and then formulate for themselves some definite conclusion which was afterwards reviewed by the professor. It was a genuine pleasure to hear several of these papers, written in clear, terse, vigorous English and read in an easy yet earnest and convincing way. The great aim of the faculty is evidently to send out strong, convinced, well-equipped Methodist preachers.

In reviewing their observations, nearly all of the visitors spoke with great pleasure of the evident absence of destructive criticism, of the entire lack of light and flippant use of the Scriptures. There were plainly to be seen the spirit and methods of a careful and constructive criticism, aiding the young men to meet the great Biblical questions of the hour, and endeavors to ground them in a substantial and enduring faith. It was a pleasure to know that the teachers who had most to do with Biblical criticism were the ones who in the prayer-meetings had most to do in teaching the students the "saving knowledge" of our Lord Jesus Christ, out of a rich and happy personal experience.

In conclusion, your committee have been delighted to find the School of Theology in such a healthy and prosperous condition. The two lower classes are exceptionally large, a bright day is dawning, and we commend the School with great confidence to its patronizing Conferences and the church.

A. D. VAIL, Chairman.
E. S. LEWIS, Secretary.

Greater New York will have a total of 1,115 places of worship, with a total seating capacity of 750,000. This is at the rate of one church to every 3,000 inhabitants. Of the above number 155 churches are Methodist.

Missionary Funds and Lawyers' Fees.

M. Chester.

THE General Missionary Society and the Woman's Home Missionary Society of our denomination have been in litigation over a bequest left by a lady of Pittsfield, Ill., "to the Home Missionary Society of the Methodist Episcopal Church"—a bequest of \$1,500, increased to \$2,000 by a residuary interest. As the Society title given in the will is inaccurate, the executors filed a petition for decision as to the disposal of the bequest, in the chancery court at Pittsfield. The court decided in favor of the Woman's Society—a decision which ought to have ended the litigation. The General Society, however, in these dull, hard times of cut appropriations, seems to have felt "flush" as to its money and irresponsible as to its constituents. It appealed, and the appellate court decided in its favor. The Woman's Society now proposes to arbitrate the case; but to this the General (or Male) Society will not agree, preferring to abide by the last decision. In the contest about half of the bequest, or \$1,000, has gone to the lawyers, to the disgrace of both parties and to the disgust of their constituents. One of our editors suggests that a Methodist Arbitration Council be appointed for the adjudication of such cases in the future, and for the prevention of similar unjustifiable waste of the hard-earned contributions of our people. We suggest that no gift be made to either of the above-mentioned Societies save with the condition that in all such cases of doubt or difference the matter be referred to one or more referees or arbitrators, provided that the second party in the contest—executors, plaintiff or defendant—will agree to such mode of settlement; a mode usually adopted by respectable "lay" people in similar cases.

Had the bequest remained in the possession of either one of the contesting Societies, without more than the absolutely necessary litigation, it would have served almost precisely the same purpose, the same end. The squabble has been in the main one for "the pre-eminence." We are told that the Woman's Foreign Missionary Society of our denomination has always kept out of the courts in cases like this one cited, preferring to endure injustice rather than risk its reputation as trustee of a sacred fund. The other societies will do well to heed this example. While human beings are starving in India, while a thousand missionaries are needed where one is at work, while villages and towns and districts are crying, "Come and enlighten us," our missionary boards would better give over their feeding and fattening of lawyers. The eloquent speeches of the secretaries will avail little, without a prudent board. It would be well to have a decided expression from the denomination at large against repetitions of this squandering and contention.

Claflin University.

CLAFLIN UNIVERSITY, Orangeburg, South Carolina, in obedience to the action of the General Conference, having withdrawn from the State, and having thereby surrendered State and National appropriations amounting to over \$16,000 per annum, is in special distress for funds to meet certain exigencies growing out of the separation.

In the final adjustment a large part of the Manual Training plant and a considerable portion of the scientific apparatus fell to the State. Funds are needed at once to equip a Manual Training building just completed, to provide apparatus and furniture for the department of science, to build an annex to the central building, and to erect an additional dormitory for boys.

The president and vice-president of the school, with a quintet of fine Plantation Melody singers, are to spend the summer in New England in the interests of this excellent institution for the higher education of colored youth. I am personally acquainted with the entire history and needs of this case, and not only commend it, but urge ministers, laymen and others to help this institution which in the past has ranked second to no other school of its kind in the South.

W. F. MALLALIEU.

Boston, Mass.

NATURE PROVIDES.

A man feels like he was in deep water and a long ways from shore when he finally arrives at the conclusion that no medicine on earth can cure his particular disease. He has probably tried one after another with hope each time that the new one will do its work, but dismal failures succeed one another regularly and finally reason forces one to abandon hope from medicines.

Right at that juncture is the time to remember that nature has provided food for the sustenance of all of her creatures and if we will but use nature's food and drink properly she will come powerfully to the aid of the sick one.

All educated doctors agree that their duty is to assist nature and that nature alone can do the healing.

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Dishonest grocers sometimes offer an imitation of the original Postum Cereal Food Coffee, as "just as good as Postum." Look for the red seal "It makes red blood."

Theological Class Reunion.

MEMBERS of the class of 1892, Biblical Institute, Concord, N. H. (now the Theological School of Boston University), held a reunion in Boston, June 1, it being the 35th anniversary of their graduation. During these years more than half of the class have passed to their reward. The majority of the survivors were present, and with mingled feelings of sadness and joy reviewed the past. Rev. J. W. Merrill, D. D., of Concord, N. H., then professor in the Biblical Institute, was invited to attend the reunion. Unable to be present, he sent the following communication:—

To the survivors of the class of 1892 in the Biblical Institute of Concord, N. H.:—

BELOVED BROTHERS: The secretary of your class kindly informs me that you expected at the time of his writing to meet informally on June 1, 1897, in Boston, that being the thirty-fifth anniversary of your graduation; and that it would be pleasant to have me with you then. I assure you it would be a great satisfaction to be with you, and once more to look into the true and honest eyes of Brothers Ayres, Baldwin, Cliley, Goodwin, and Worthman, were he with you, as I was wont years ago. I do not now expect to have this gratification save with my spirit-glance. I do not forget you, nor cease to love you all. Though you who survive have already more than twice over-lived the average effective Methodist preacher's active life, and still linger in useful work, I rejoice that you are not aweary in the heavenly conflict. I doubt not you all feel as I do—that if you could live life over again, you would aim to do more and better; but while we regret having done no more for the souls of men, let us be glad that we have been permitted to do what we have done in a cause so high and holy as the Christian ministry. So long as we can, let us with a warm and grateful heart do something to serve those for whom Christ our Lord has shed His precious blood. If it be ours to suffer in any way, let us try to prove the power of grace in patient endurance and faith in the promises. If we are highly favored and honored, let us still be humble, and never forget we are at best but sinners saved by grace.

Beloved, though I may never see you in a class-room or at anniversaries again, I do cherish the hope of meeting you all, not as dear students, but as holy victors in the kingdom of heaven, where Jesus is and reigns forevermore.

Ever very truly your affectionate friend and brother,

JOHN W. MERRILL.

Concord, N. H., May 26.

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The Family.

JUNE.

Susan E. Gammons.

With summer skies bent over land and sea,
I read the poet's words: "We look with eyes
That common objects can no more sur-
prise,"—
Written of June. O poet, can it be
That June is only commonplace to thee?
Though I have seen full fifty Junes arise,
Fragrant, rose-garlanded, 'neath perfect skies,
Each one has seemed a miracle to me.
And never has the marvelous change been
wrought
In ice-bound valleys, on the hill-tops brown,
But that my soul with wonder has been fraught,
That from His blissful heights God had let
down
So much of heaven as beauteous June had
brought,
To set upon earth's brow so fair a crown.
Westport, Mass.

Thoughts for the Thoughtful.

Comes the lure of green things growing,
Comes the call of waters flowing—
And the wayfarer dears
Moves and wakes and would be going.
Hark the migrant hosts of June
Marching nearer noon by noon!
Hark the gossip of the grasses
Blissous beneath the moon!

— C. G. D. Roberts.

To make some nook of God's creation a
little fruitfuller, better, more worthy of
God, to make some human hearts a little
wiser, manfuller, happier, more blessed,
less accursed—it is a work for a god.—
Carlyle.

Is your life what you want it to be? Is it
satisfactory? I hear people sometimes say
in prayer-meeting, "I want a few crumbs
from the Master's table." Well, you may
have them if you want to; crumbs are good
for cats and dogs, but I am going for the
whole loaf. The Lord doesn't want His peo-
ple to live on crumbs; He is longing to give
them a whole loaf.—D. L. Moody.

A crystal is sometimes formed in the em-
brace of a bowlder of granite. To clear it
of its rough enclosure, and to bring its
beautiful facets to the light, nature sub-
merges it in deep waters, shatters it by
tempests, and abrades it by contact with
stones and mud and the rubbish of the sea.
Thus a redeemed soul is by the plan of God
immersed in the cares and toils and entice-
ments and usefulness of a world of sin, so
that by sheer resistance to evil, and abra-
sion with depravity, it may be polished to
the transparent image of Him who made it.—Austin Phelps, D. D.

Some professors of religion are like the
young moon that shines feebly above the
horizon for an hour or two, and then goes
down. The true Christian should be like
the full moon that sheds its steady beams
the whole night through. Clouds may oc-
casionaly float across and hide it; spots on
the surface can be detected with the naked
eye. But in spite of all these blemishes,
the steady orb is there, reflecting the glory
of the Sun of Righteousness, and shining on
and on until it is swallowed up in the glo-
rious day-dawn of heaven. To be all this
is within the possibility of every soul, even
the humblest and the most tempted, if that
soul will simply continue in the light and
love of Christ.—Theodore L. Cuyler, D. D.

For the joy set before thee—
The cross.
For the gain that comes after—
The loss.
For the morning that smilth—
The night.
For the peace of the victor—
The fight.

For the white rose of goodness—
The thorn.
For the Spirit's deep wisdom—
Men's scorn.
For the sunshine of gladness—
The rain.
For the fruit of God's pruning—
The pain.

For the clear bells of triumph—
A knell.
For the sweet kiss of meeting—
Farewell.
For the height of the mountain—
The steep.
For the waking in heaven—
Death's sleep.

— Christian Commonwealth.

If we go on in the course which God in-
tends, there will come a time when, just as
the soldier becomes inspired with intense
patriotism, just as the physician realizes
the dignity and solemnity of his profession,
so the Christian enters into the largeness
and fullness of divine things, and then
there is an ardor, a zeal, an enthusiasm,
a positive joy, in doing the will of God which
transform and transfigure the whole man.
Duty, which before was like the piping and
iron work intended for an illumination, but
which was black and cheerless, flames out
with a light and beauty all its own; obe-
dience, which before was like a dewdrop in
the darkness of the night, catches the flash-
es of the morning sun, and has a radiance
surpassing any diamond; devotion, which

before was like a windmill moving with fit-
fulness, now has the beat and steadiness of
an engine; faith, which before crept like a
vessel through a fog, now sweeps on as a
mighty steamer in the cloudless day; prayer,
which before hardly dared to rise
from the earth, now as an eagle's pinions
travels the measureless sky. A glorious
transformation has been effected. The
body no longer dominates the soul. The
mind, the heart, the spirit, are under the
spell of the unseen, and the life which the
man lives in the flesh is lived by faith in the
Son of God.—J. WESLEY JOHNSTON, D. D.,
in "The Creed and the Prayer."

Because we are His Father's children,
and because we are so needy, therefore our
divine Brother comes. He comes to you
and says, "You called Me." And you look
up out of your worldliness and say, "Oh
no! I did not call. I do not know You!"
But He says, calmly, "You did, although
you do not know it. That power of being
godlike which is in you, crushed and un-
satisfied—that summoned Me; and that
need of being forgiven and renewed which
you will not own—that summoned Me.
And here I am! Now wilt thou be made
whole? If thou canst believe, all things
are possible to him that believeth."—
Phillips Brooks.

To win and hold a friend we are com-
pelled to keep ourselves at his ideal point,
and in turn our love makes on him the same
appeal. All around the circle of our best
beloved it is this idealizing that gives to
love its beauty and its pain and its mighty
leverage on character—its beauty, because
that idealizing is the secret of love's glow;
its pain, because that idealizing makes the
constant peril of its vanishing; its leverage
to uplift character, because this same ideal-
izing is a constant challenge between every
two, compelling each to be his best. "What
is the secret of your life?" asked Mrs.
Browning of Charles Kingsley; "tell me,
that I may make mine beautiful, too." He
replied, "I had a friend."—Rev. W. C. Gan-
nett.

My soul, art thou in doubt about thy
future? Art thou searching for a testi-
mony of Christ on the nature of angels?
Thou art looking too far. Not His testi-
mony, but His life, shall be thy light. No
man by searching can find the ivory gate
that leads to immortality. There is no
method but the method of Jesus—life. He
came to the crown when He was following
the cross; He found the gate of heaven
when He was seeking the door of earth.
So shall it be with thee, O my soul! Is the
ivory gate dim to thee? Do not strive to
clear thy sight. Forget the gate in the
going. Turn thine eyes to the day and to
the dust. Turn thine ears to the cry in the
desert. Turn thine hands to the labor of
the toiling. Turn thy heart to the wants
of the weary. And, lo! in the unexpected
scene the ivory gate shall shine. The door
to God shall open through the dust; the
road to Olivet shall glitter in the gloom;
and, where the rivers of humanity meet,
thou shalt find the way to Paradise. To
live the life of Jesus is thy only light.—
George Matheson, D. D.

FANNY CROSBY—THE BLIND HYMN- WRITER.

Mrs. M. A. Holt.

MANY who sing and listen to the sweet
hymns written by Mrs. F. J. Van
Alstyne, better known as "Fanny Crosby,"
may not know that she is blind, and has
been so ever since she was six weeks old.
She is now about sixty-eight years of age,
yet she looks and appears much younger,
for she is so cheerful and full of gaiety that
she seems more like a school-girl than one
verging upon old age. If one did not know
that she was blind, the fact would not be
revealed, for she never refers to her afflic-
tion unless asked about it, and then she
drops the subject just as soon as politeness
will allow. She does not call it an afflic-
tion, and often reproves others for doing
so, saying that it is a blessing instead.

I once happened to meet this noted
Christian lady, and had the privilege of
spending a little time in her society. She
is a brilliant talker, and her cheery laugh
rings out so often that all are charmed with
her sweet, sunny spirit.

We were singing her hymn, "Only a
Beam of Sunshine," and one of the com-
pany said:—

"Mrs. Van Alstyne, how could you write
such a beautiful hymn about sunshine when
you never saw it?"

"I have felt its warmth, and know it
must cheer those who see it," she only an-
swered.

She informed us how she came to write
"Safe in the Arms of Jesus," the sweet
hymn that has been sung the world over;
Dr. Doane slipped into her house one morn-
ing and said: "Mrs. Van Alstyne, I want
words for some music, and I must have
them in just twenty minutes, as my train
leaves then," and he hummed the tune.

The hymn was in readiness at the desig-
nated time.

"You never refer to your affliction in
your hymns unless it is in the one entitled,

"All the Way my Saviour Leads Me,"—
some one ventured to remark.

"I never thought of it while writing that
hymn. We need the Saviour to lead us
even when we can see," and the bright
smile that played upon the face of the blind
hymn-writer revealed the fact that He was
surely leading her.

Mrs. Van Alstyne attended the Institute
for the Blind for a period, but has passed
several years in Brooklyn, where she now
resides. She writes hymns under several
different names, but likes "Fanny Crosby"
best. "Lizzie Edwards," "Grace I.
Frances," "Sally M. Smith," and "Ryan
Dykes," are other names that she fre-
quently uses.

I am sure that the secret of Mrs. Van Al-
styne's success in hymn-writing is her close
walk with the dear Saviour whom she loves.
She lives for Him, she talks and smiles for
Him, and she writes her hymns for Him.
Her talents and sweet, cheerful spirit are
attributed to her by the Divine Friend whom
she seeks to honor.

While all may not have the gift of hymn-
writing given unto them, each one may
possess the same gentle, Christlike spirit,
which is something of greater worth than
natural sight. People who see clearly the
beauty of this lovely world are often
blind, made thus by sin. But they need
not be, for the dear Father will give them
spiritual as well as natural light.

New Berlin, N. Y.

THE ROOM TO AGE IN.

"LORDY messy, you don't say so!" ex-
claimed Mrs. Ball, as Cerinthy Jones,
an old maid of sixty, came across the lawn and
into her neighbor's sitting-room flushed with
this latest piece of news that it "was true that
Miss Rogers was really a goin' to build a fine
new house for herself and her son in the hand-
somest street of the city."

"I declare for it," she continued, "I never
heard the like. I wonder if she thinks the Lord
will give her a new lease of life if she gets into
a new home."

"At the sewing society the other day Miss
Brown and Miss Davis was talkin' about it," re-
plied Mrs. Ball, "and they said they had heard
that Miss Rogers had bought a fine lot and was
goin' to build, and that she was as lively and as
interested in the plans as if she was just mar-
ried. I didn't believe it, and I told 'em so!
Why, here it is time for her to die, according to
the Bible, and she takin' a new start in life.
And you think it's really so now, do you?"

"Yes, I know it," replied Cerinthy. "Jenny's
husband is a contractor and he's been asked to
name his price for buildin' the house. He told
Jen last night that it was goin' to cost consider-
able and have fine porches and plate glass, and
a built-in ice-chest, and I don't know what all."
"Well, I suppose it's none of our business
what she does," said Mrs. Ball, "but I guess ev-
ery one would think it more sensible if she
would give up housekeeping at her age and go
and live with her married daughter in Ohio."

"She thinks she shows her good sense by
staying in her own home," returned Cerinthy,
"and Miss Williams, the judge's wife, thinks so
too. She declares that old people are not as old,
or do not seem as old, as people of their age did
twenty-five and thirty years ago. Nowadays if
they have a chance they enjoy life and keep
about, and plan for the future when folks of
their ages used to say they were in 'the acre
and yellow leaf,' and did not attempt to do anything
more."

"There's truth in that," replied Mrs. Ball,
emphatically.

"I remember how mad Widow Lovell was
when her daughter was getting ready to get
married to that Presbyterian minister and he
told her patronizingly that they would give her
a cozy corner in his home. She was only fifty
and was as smart and active as could be. Why,
she could do three times as much in a day as her
young daughter. It was laughable to hear her
talk on about 'that cozy corner.' 'No cozy cor-
ner for me,' she would say. 'He can keep it for
his own mother if he likes, but it's too cramped
a place for me. You'll not have the privilege,
my reverend son-in-law,' she said, 'of telling
your friends that you have given your mother-
in-law a cozy corner in the parsonage; no, in-
deed.' And Widow Lovell lived on to be seven-
ty-eight years old, but she never took posses-
sion of that cozy corner, but lived and died in
her own home."

"There goes Miss Rogers now into Miss Wil-
liams' garden," she exclaimed. "They ex-
change plants and slips every spring, and I guess that's
what she's there for now. Hear her laugh! It's
her merry heart, I guess, that's kept her so young
feeling and so smart. They say she's up at six
o'clock every morning and does her marketing
before breakfast, and works about her home as
much as any young woman."

"Law, yes," replied Mrs. Ball. "She does all
that and much more. She has lunch parties,
and a reading club of old folks every week at
her home, and teaches her class in Sunday-
school. But for all that she's seventy, and
might expect to drop off any time, and I
can't see why she should think of building a
new house."

"I'm goin' to run over and see what she says
about it," and Cerinthy drew up her shawl and

was out and across the two lawns and in Mrs.
Williams' garden in a minute.

"Good morning, friends!" she exclaimed.
"Isn't this a lovely May morning? I suppose
you're making an exchange of plants as usual."

"Yes, we're talking about them, but we are
not exchanging just yet. I have set out
my currant and raspberry bushes all along the
fences in my new lot. Of course I can't do
much with the flowers until the house is fin-
ished."

"I suppose you don't know what a sensation
you've made about that new house," said
Cerinthy. "You're quite the talk of the town.
Folks wouldn't believe it at first, and some of
them can scarcely believe it now."

"Why not?" said Mrs. Rogers. "I'm sure I
don't know why one of my age who is as well
as I am and with money enough to pay for a
house should not build one. Ever since the old
home was burned and I have been boarding and
feeling as if I was about half living, I've been
thinking of building. Why, I expect to grow
younger rather than older after I get into my
new home," she added, laughing. "I suppose
you were all ready to see me laid on the shelf,
Cerinthy, but you won't have that pleasure for
some time, I fancy. What's the use of being
buried before one's time? I believe in living
and enjoying life while one is above ground!
You know what Shakespeare wrote of 'unre-
garded age in corners thrown.' I guess there
were some old folks in those days who were too
independent to be thrown into them, and there
are plenty nowadays who would not accept the
corners offered them unless forced to by
their poverty or their feebleness."

Cerinthy wondered if Mrs. Rogers' bachelor
son approved of the expenditure of so much
money in a house, and ventured to ask in rather
a timid fashion: "Is Mr. Rogers as interested
as you are in the new home?"

Mrs. Rogers bristled a little at this and re-
plied: "Why, of course. We've made all the
plans together, but if he did not care for it
himself, he would be interested for his mother's
sake. He always enjoys whatever pleases his
mother."

Miss Cerinthy Jones concluded she had asked
questions enough, and so finished her gossiping
calls and went home with a satisfied air to take
up her morning's work where she had left it
when she heard the confirmation of the as-
tounding news from the contractor's wife.

The summer had come and gone, and as the
autumn leaves turned and the warm Indian
summer days came on, Mrs. Rogers and her son
took possession of the new home.

Every day during the past months the mistress
of the house had been seen overlooking the
building, seeing that the specifications had
been carried out in every particular, and under-
standing and directing just what should be
done.

The house was commodious and comfortable
throughout, but the sitting-room was the
central and particular feature in it. It was
twenty-five feet long and eighteen feet wide.
It had four beautiful plate glass windows, one
toward the east, two toward the south, one
toward the west. All day long the sun came
into that beautiful room, and during the day it
was flooded with sunshine. There was a large
fireplace and there were not many evenings
when the room at dusk and until bed-time was
not made cheery by the blaze of a wood fire on
the hearth. One end of the room was arranged
as a library with well-filled bookcases and writ-
ing desk, the other with couch and work-stand
and low easy chair, with the Bible and some
choice books near at hand, while on the large
centre table were the lamp and magazines and
interesting books.

On low stands before the windows were thriv-
ing plants, while a glass vase was seldom with-
out cut flowers brought in by one or the other
of the young or old who rejoiced to call them-
selves friends of the cordial, cheerful, hospi-
table mistress of the house.

Ten years slipped by, and Mrs. Rogers was
now past eighty. She was still energetic, well,
useful, and full of activity. She argued that
the pleasant duties of her home, together with
her satisfaction of heart that she was still
mistress of a home of her own, had been the
principal factors in keeping her so well and so
cheerful. Occasionally she made a visit of a few
weeks to her dearly beloved married daughter,
in a distant State, but she always returned
thankful that she had her own home to come to
instead of living along less independently and
occupying a cozy corner in the daughter's
home. At eighty she began to talk a little of
growing old, but she still went out before
breakfast for her marketing, she still cultivated
a variety of beautiful flowers, she still taught
her class in Sunday-school, and still rejoiced
that she had the same place in the hearts and
affections of her old friends and neighbors of
forty years' acquaintance. She often asserted
that to be Mrs. Rogers to every one in the city
where she has lived so long, gave her more
satisfaction than much ease and freedom from
care in the home of her married daughter, to
whose friends, or the most of them, she could
never expect to be other than Mrs. Benton's
mother.

And now all those who thought it foolish for
her to build when she was seventy, and who see
her with her sweet, happy face, sitting by her
window in her beautiful sitting-room, and who
hear her say, "I'm so thankful I have this
lovely room to age in," share in her gratitude,
and wish that many old people had the same
blessing.—The Standard.

COMMISSIONED.

"Do their errands; enter into the sacrifices with them; be a link yourself in the divine chain, and feel the joy and the light of it."

What can I do for thee, beloved,
Whose feet so little while ago
Trod the same wayside dust with mine;
And now, up paths I do not know,
Speed without sound or sign?

What can I do? The perfect life,
All fresh and fair and beautiful,
Has opened wide its arms to thee;
The cup is overbrimmed and full—
Nothing remains for me.

I used to do so many things—
Love thee, and chide thee, and caress;
Brush little straws from off thy way,
Temp'ring with my poor tenderness
The heat of thy short day.

Not much, but very sweet to give;
And it is grief of griefs to bear
That all these ministries are o'er,
And thou, so happy, love, elsewhere,
Dost need me nevermore.

And I can do for thee but this—
Working on blindly, knowing not
If I may give thee pleasure so—
Out of my own dull, shadowed lot
I can arise and go

To sadder lives and darker homes,
A messenger, dear heart, from thee,
Who wait on earth a comforter;
And say to those who welcome me,
I am sent forth from her;

Feeling the while how good it is
To do thy errands thus and think
It may be, in the blue far space,
Thou watchest from the heaven's brink—
A smile upon thy face.

And when the day's work ends with day,
And star-eyed Evening, stealing in,
Waves her cold hand to flying noon,
And restless, surging thoughts begin,
Like sad bells out of tune,

I'll pray: "Dear Lord, to whose great love
No bound nor limit-time is set,
Give to my darling, I implore,
Some new, sweet joy not tasted yet,
For I can give no more."

And with the words my thoughts shall climb
With following feet the heavenly stair,
Up which thy steps so lately sped,
And, seeing thee so happy there,
Come back half comforted.

— Susan Coolidge.

Under the Evening Lamp.

While Dr. Buckley, editor of the *Christian Advocate*, was recently visiting St. Augustine, he overheard the following amusing dialogue between two buxom colored women: "Howdy, Martha? I hyar yer done had de whoopin' cough." "Ise mos' well now; I don't stryangu-late no mo'." "I tell yer what'll cure yer, sure 'nuff. Yertle a strip o' black cat roan' yo' froat when yer go ter bed; 'twill cure yer t'reckly."

"The most subtle and deceitful hope which ever existed, and one which wrecks the happiness of many a young girl's life," writes Evangelist Dwight L. Moody, in the *Jana Ladies' Home Journal*, "is the common delusion that a woman can best reform a man by marrying him. It is a mystery to me how people can be so blinded to the hundreds of cases in every community where tottering homes have fallen and innocent lives have been wrecked, because some young girl has persisted in marrying a scoundrel in the hope of saving him. I have never known such a union, and I have seen hundreds of them, result in anything but sadness and disaster. Let no young girl think that she may be able to accomplish what a loving mother or sympathetic sisters have been unable to do. Before there is any contract of marriage there should be convincing proof that there has been real and thorough regeneration."

The *Presbyterian* compresses a good deal of truth into a paragraph when it says: "Editors find it hard to please everybody. What some readers object to and dislike, others approve and enjoy. Some stop the paper for the very article which others commend. Some ask less of the very thing that others solicit more of. Editors study variety of matter, and endeavor to meet the needs of all classes. They may err in judgment, but their critics should remember that what they think might be omitted is just what other readers like best and want more of. Allowance, hence, should be made for differing tastes and judgments."

St. Nicholas gives the following helpful "Weather Receipt," which all grumblers would do well to ponder:—

"When it drizzles and drizzles,
If we cheerfully smile,
We can make the weather,
By working together,
As fair as we choose in a little while.
For who will notice that clouds are drear
If pleasant faces are always near,
And who will remember that skies are gray
If he carries a happy heart all day?"

J. M. Barrie, the Scottish writer, says the *Youth's Companion*, tells a pathetic tale of being sent, when a little boy, to comfort his mother after the death of her other and perhaps dearer son. He says: "My sister, who was passing out of her teens, came to me with a very anxious face, wringing her hands, and she told me to go to my mother, and say to her that she had still another boy. I went excitedly, but the room was dark; and when I heard the door shut and no sound come from the bed, I was afraid, and I stood still. I suppose I was breathing

hard, or perhaps I was crying; for, after a time, I heard a listless voice that had never been listless before, say, 'Is that you?' I think the tone hurt me, for I made no answer, and then the voice said, more anxiously, 'Is that you?' I thought it was the dead boy she was speaking to; and I said in a little lonely voice, 'No, it's no him, it's just me.' Then I heard a cry and my mother turned in bed, and though it was dark, I knew that she was holding out her arms."

"The Christian's Arithmetic" is the title given by an exchange to the apt quotations of Scripture grouped below:—

Notation: "I will put my laws into their hearts, and in their minds will I write them."
Numeration: "So teach us to number our days, that we may apply our hearts unto wisdom."

Addition: "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."
Subtraction: "Let us therefore cast off the works of darkness, and let us put on the armor of light."

Multiplication: "Mercy unto you, and peace, and love, be multiplied."

Division: "Wherefore come out from among them, and be ye separate, saith the Lord . . . and I will receive you."

Nervous prostration is seldom the result of present trouble or work, says the *Boston Journal*, but of work and trouble anticipated. Mental exhaustion comes to those who look ahead and climb mountains before they arrive at them. Resolutely build a wall about today and live within the inclosure; the past may have been hard, sad or wrong—it is over. The future may be like the past, but the woman who worries about it may not live to meet it—if she does she will bear it. The only thing with which she should concern herself is today, its sunshine, its air, its friends, its frolics, its wholesome work, and, perhaps, its necessary sorrow.

An exchange tells of the little mistake of a clerk who was showing a lady some parasols. He had a good command of language, and knew how to commend his goods. As he picked up a parasol from the lot on the counter and opened it, he struck an attitude of admiration, and holding it up, said:—

"Now, there, isn't it lovely? Look at that silk. Particularly observe the quality, the finish, the general effect. Pass your hand over it," he said, as he handed it to the lady; "isn't it a beauty?"

"Yes," said the lady; "that's my old one. I just laid it down there."

In a very interesting article on Bryant in the *Bookman*, M. A. De Wolfe Howe says: "With all the seriousness with which Bryant took his marriage—and his father's death, celebrated in the 'Hymn to Death,' had just made him doubly serious—he was quite capable of writing to his mother at this time one of the letters that best reveal the vein of humor that was in him." The letter reads thus:—

"DEAR MOTHER: I hasten to send you the melancholy intelligence of what has lately happened to me."

"Early on the evening of the eleventh day of the present month I was at a neighboring house in this village. Several people of both sexes were assembled in one of the apartments, and three or four others, with myself, were in another. At last came in a little elderly gentleman, pale, thin, with a solemn countenance, pleuritic voice, hooked nose, and hollow eyes. It was not long before we were summoned to attend in the apartment where he and the rest of the company were gathered. We went in and took our seats; the little elderly gentleman with the hooked nose prayed, and we all stood up. When he had finished most of us sat down. The gentleman with the hooked nose then muttered certain cabalistic expressions, which I was too frightened to remember, but I recollect that at the conclusion I was given to understand that I was married to a young lady of the name of Frances Fairchild, whom I perceived standing by my side, and I hope in the course of a few months to have the pleasure of introducing to you as your daughter-in-law, which is a matter of some interest to the poor girl, who has neither father nor mother in the world."

"Unpermanent" is the adjective used by the *Boston Transcript* to characterize the fame of George Du Maurier. "The little wooden monument above the grave in Hampstead churchyard," it says, "where the cremated ashes of George Du Maurier were placed adds its symbol to the fleeting quality of his fame. He was artist of life and living enough to realize how unpermanent was the flame of enthusiasm that shot up in a thousand places over the world for him and for his book about the Paris studios. The wooden monument, designed by Du Maurier himself, is of great simplicity. The corners of the structure at the head and foot of the grave are carved uprights in the form of ancient Celtic crosses. From the uprights runs a centrepiece on which is carved Du Maurier's name, date of birth and death, and lines from 'Trilby':—

"A little trust that when we die
We reap our sowing;
And so—Good-by."

The patient sufferer, the greatness of a sweet and genial personality, indeed reaps his sowing, in a sort of abundant world-wide affection which much more permanently famous men than he have declared to be the kindest reward of fate to toll. But there is no doubt that his fancy had weakened before 'The Martian' was completed. The May instalment of this post-humous serial is pitifully fantastic; even those who entered upon the reading of 'The Martian'

with warm hopes of cheer and charm, must needs confess the repulsive quality in the explanation of the earthly life and wanderings of 'Martia,' the girl from our neighbor planet."

There is a suggestive lesson in the following, from the *New York Observer*:—

What a pleasant, comforting, sympathy-provoking word this is—"generosity." Why, it almost warms my heart and makes me feel better to look at it; and here's the hope that it may be oftener met with in deed than in print. Why, it pays to be generous—didn't you know that? Recently I bought some pinkies at a flower stand.

"Fifty cents a dozen," quoted the young man.

"Do you deliver them in the city?"

"Yes, sir."

I gave him sixty cents instead, and remarked, "You'd better take a car."

When the flowers came home a very large spray of white blossoms, with additional green leaves, was included. Generosity begets generosity, so love begets love. It is love—a broad, human-kind love.

Boys and Girls.

THE RIVER OF DROOPING EYES.

Over the River of Drooping Eyes
Is the wonderful land of Dreams,
Where lilies grow as white as the snow,
And fields of green and warm winds blow,
And the tall reeds quiver, all in a row—
And no one ever cries;
For it's a beautiful place for girls and boys,
And there's no scolding, and lots of noise,
And no lost balls or broken toys—
Over the River of Drooping Eyes
Is the beautiful land of Dreams.

Over the River of Drooping Eyes
Is the wonderful land of Dreams,
There are horns to blow and drums to beat,
And plenty of candy and cakes to eat,
And no one ever cleans their feet,
And no one ever tires!
There are plenty of grassy places for play,
And birds and bees, they throng all the day—
Oh, wouldn't you like to go and stay
Over the River of Drooping Eyes,
In the beautiful land of Dreams?

— Interior.

LITTLE NAN'S "PRISON-BIRD."

Belle V. Chisholm.

SEVERAL months in advance of Children's Day, Miss Melrose gave each of her girls a dime to invest in some profitable way, the proceeds to be gathered in on Children's Day to assist in the work for children in the home mission field. Madge Holland bought pop-corn with hers, and after selling the nice white balls made from it at a good advance, expended the whole amount in a like manner to sell again, repeating the process again and again until she had quite a snug little sum in her bank for the occasion. Lillian Moore followed the same plan in making and selling taffy, while her sister Susie's gain came through the dainty cookies her small hands learned to fashion with skill. Dora Lyons invested her dime in a spool of linen thread, from which yards and yards of delicate lace took shape under the movements of her swift fingers. Rose and Floy Taylor sold the papers they purchased with their united gifts; and the three Lester cousins who lived in the country had little garden-plots of their own where they cultivated the vegetables grown from the seeds of their trust-funds.

Nannie Jordan, the youngest and only remaining member of the class, exchanged her bit of silver for rather a sickly looking bulb of a calla lily; but, under the sunshine of her loving, tender care, it soon developed into a vigorous, thrifty plant, and a month before the date it was to start upon its mission of love to the far West, it began to bloom, the drooping lily on its supple stem attracting the attention of all passers-by. To little Nan, whose possessions were both small and commonplace, the beautiful flower seemed like a human friend. She lavished upon it the same affection and tenderness she would have given to a very dear companion, and many a bitter tear did she shed over the parting that she knew must come when the offerings should be gathered in on Children's Day.

On Memorial Day Nannie loaned her precious lily to the flower committee to help decorate the monument erected in honor of the fallen heroes whose names were inscribed upon it. It was the only lily there, and more than once during the ceremonies her heart beat high with pleasure when reference was made to the beauty and fragrance of her treasure.

She would trust it to no hands but her own to carry home. The cemetery being out of town some distance, Nannie and her mother returned on the train, which, on account of its being a holiday, was crowded. In the car where they were seated was a man, a prisoner, manacled to a stern-looking officer.

The day was bright with sunshine and fragrant with the bloom upon the trees, and the passengers—except the man in irons—seemed happy and contented. The

poor fellow looked very sad, and there was a gleam of despair in his ashy face. Tender-hearted Nan watched him with pitying eyes, and once when he chanced to fix his gaze upon the lily in her hand, she saw his face light up with something akin to a smile, and into his cold gray eyes there came a look, almost of love, perhaps of hope.

She glanced at him and back again at the lily. There was a momentary struggle, and then, moving up nearer to her mother, she asked permission to give him the lily. Then, as the station was near at hand, she rose to her feet, and with a smile asked him to accept the flower. He grasped it with his manacled hands, and through his tears thanked her over and over again for it. Nan assured him that it gave her pleasure to bestow it on him, and hurried out of the car.

The girls in the class thought it very strange that Nan had given her lily away and had nothing but a dime for the mission cause, but her teacher was satisfied with the outcome of her venture, and said that perhaps the lily would preach more effectually in the prison-cell than its price would have done even in the needy mining camp out West.

Little Nan was not quite certain that she had acted wisely in the matter, and there was a suspicion of a shadow on her usually sunny face when she parted from the girls at the church door. They were inclined to make sport of her "prison-bird," and she thought they took special pains to make her feel that she had no interest in the work they had undertaken.

Time went on. Another year passed silently but swiftly away, and again Children's Day, with all its sunshine and gladness, was at hand. Much pains had been taken by both teachers and pupils to make the occasion one of pleasure as well as of profit. One of the most interesting performances on the program was the reading of the report from the home missionary in charge of the school to which the offerings of the last Children's Day had been sent. It proved to be a very flattering account indeed—a circumstantial one that naturally excited the enthusiasm of the school, especially those who had contributed to the fund that made such encouraging results as were mentioned possible.

Poor little Nan rejoiced with the rest, but it made her very sad to think how trifling had been her offering—only a dime—and that that was really not her own, since it merely repaid the amount entrusted to her.

Mr. Harvey, the superintendent, read the parable of the talents, and when he repeated the Master's words to the servant who had gained nothing, the tears began to roll down Nan's cheeks, for the rebuke seemed as if addressed to her and she felt that it was Jesus' voice that spoke.

Before the exercises closed, a tall, distinguished-looking stranger arose with a request that he be permitted to say a few words. And when it was granted, much to every one's surprise he related the incident of Nannie's lily, and stated that he was the prisoner to whom she had given her flower. "That lily," said he, "was the means of my salvation. I had not lived a clean life before that, but the lily brought back a vision of my old home and all its associations—of the dear mother, then in glory, and of the heart-broken wife and weeping children who had been deserted and disgraced by their natural protector. Before seeing the sunny face of the little maiden, I had been in despair, but her kindness put new hope and new life into me, and I determined, even before leaving the train that evening, that I would, with God's help, begin life anew behind the prison-bars. I did, and with that lily to remind me of the outer world and to cheer me on to victory, I kept my feeble hand in that of the precious One who came not to call the righteous, but sinners, to repentance; and through His strength, thank God! I triumphed. My prison days are now over, but before returning to my own, I came up here to thank the little maiden who ministered to me by the way, and to tell her of another little girl who in her far-away home is still invoking benedictions on the head of 'papa's angel.' 'I was a stranger, and ye took me in; sick and in prison, and ye came unto me.'"

"Nannie did not make a mistake after all," said Dora, as the little girl paused for a moment to speak to the ex-prisoner. "Her lily did as much good as our money," and the other girls agreed with her. "In prison and ye visited me."

New Concord, O.

Editorial.

THE UNHAPPY DESIRE OF BEING GREAT.

THE litany of the Moravian Church is said to contain the suggestive and significant petition: "From the unhappy desire of being great, good Lord, deliver us!" And Dr. Edward Payson, in one of his letters, after referring to two prominent characters who bore testimony that they had never been happy until they ceased striving to be great men, adds that most of his own sufferings and sorrows had been occasioned by his unwillingness to be the nothing that he really was and by a constant striving to be something. There is a lesson here as to the close connection of happiness and humility that many would do well to take to heart. The humble man is ever thankful, and full of praises for the mercies which he deems beyond his merits. Being thus given to song, it is impossible but that he should be happy; while he who is consumed with the curse of a selfish ambition can never be content. There is still great need of Jeremiah's godly and sensible counsel: "Seekest thou great things for thyself? Seek them not." But to attempt great things for God—ah! that is another matter.

LOVE TO JESUS—HOW MUCH?

THERE is such a thing as deep, burning, all-consuming love to the Saviour. Not all, even of the very good, have it. The goodness of many proceeds from other motives, excellent in their way, but not imparting the same flavor. Love-inspired piety is the best, the sweetest, least easily tired, most effective with others. How can this strong affection be procured? Only by a due combination of the meditative and the active methods. Neither alone will give it. We shall love Jesus in proportion as we become closely acquainted with Him through prolonged study; and also in proportion as we toil and suffer in His behalf. Love will prompt both to contemplation and sacrifice, and will be greatly deepened thereby. It is good to apply tests to ourselves as to how much we love Him. Little services may be inspired by large devotion; and the largest labor will not be withheld if the beloved can thus be better pleased. Whatever destroys self makes place for love. The latter's faintness is due mainly to the former's strength.

PERFECT IN ONE.

IN securing the unity of believers, Christianity performs one of the notable miracles of the ages. It reverses the laws of natural society. In all the natural history of mankind the centrifugal force has overpowered the centripetal. Christianity undertakes the great task of reversing this order. The church, like the American commonwealth, may be described as "*e pluribus unum*," one from many. It is taken from every nation, kindred, tribe and class; the heterogeneity is most amazing; the Christian homogeneity, secured by divine influences, is marvelous. You can get men to do almost anything else but unite. The units of society are like drops of oil and water; the attempt to unite them only shows how distinctly they are apart. Love is the only solvent which will transform the diverse elements into a higher unity. This the Gospel accomplishes, but the point of hardest strain is in bringing men into this higher fellowship. Natural men will deceive, cheat, fight and kill each other; but God only can make them love each other. The law of the fiend rules until the Lord Jesus comes in to take possession, and He finds this practical brotherly unity the last point surrendered.

In entering on a new religious life, the convert finds this practical unity the difficult part of his experience. He can repent, submit to God in his heart and believe in his chamber, but how can he get on with the diverse kinds of people about him? There are antagonisms, incompatibilities, dislikes, in the family, the neighborhood, the church. Here is where most good people who fail to run well begin to backslide. They could get on well enough alone; they could be pillar saints or chamber saints; but every-day-life saints they know not how to be. And yet, the grand test of your Christianity is coalescence with the faithful, the union with the body of believers. To be of any value in this world, your Christianity must be exposed to the air, must move abroad, must come into the

great fellowship and prove a unifying rather than a divisive force in the earth. Early men marveled at the love of the saints. Men in all ages have believed when they have seen practical exhibitions of Christian love. They know it is something above nature. Such a Christianity is certainly divine, a kind of perfection man will accept as genuine and reliable.

DR. DUNNING'S "CONGREGATIONALISM IN AMERICA."

NO distinctive ecclesiastical polity since the collapse of Catholic unity in the schism of the Eastern and Western churches has anywhere had fairer field for development or fuller scope for vindication than Congregationalism in the United States. The founders of this republic purchased complete civil and religious emancipation at the only cost at which it can ever be obtained. It is obvious that untrammelled freedom to realize one's own social ideals, construct one's own civil polity, enact one's own laws, and create one's own literature, can only be secured by self-banishment to some unpeopled wilderness. For more than a hundred years no rival system seriously challenged the Pilgrims' and Puritans' exclusive domain of the expansive territory they had chosen for religious exploitation and experiment. Methodism, both in England and America, was profoundly influenced in the earlier stages of its history by its relation to the English National Church. Its founder was a devoted son of the Anglican communion. He had been trained in her schools, was proud of her history and traditions, loved her liturgy and ritual, and adhered to her teachings. He refused to be driven from her fold, and died clinging to her skirts and discouraging secession among his people. For the first fifty years of the Methodist movement Wesley never relaxed his grasp on it, and it bears indubitable marks to this hour of his genius and personality after the lapse of more than a century. Great, however, in intellect, character and personal influence as were the leaders of colonial New England, such as Cotton, Hooker and the Mathers, they never claimed authority for their opinions, and often their counsel and service were unceremoniously dispensed with, and even their teachings condemned. "Solemn speeches," says Cotton Mather, speaking of the action of the first New England synod against John Cotton, "were made with tears, lamenting that they should in this important matter dissent from a person so venerable and considerable in the country." Later on even the unexampled devotion of Increase Mather to the interests of Harvard College did not prevent his deposition from the presidency. Nor did the eminent abilities and saintly character, later still, of Jonathan Edwards avail to soften the verdict of the council that decided for the severance of the relation between him and his people.

Dr. Dunning's clear and compact narrative, published by the Pilgrim Press of this city, reveals an ecclesiastical regime of marvelous vitality and adaptiveness. Certain fundamental ideas survive all social, political and theological changes. "Two principles," to use the words of Dr. Richard S. Storrs in the masterly introduction to this volume, "the independence and autonomy, under Christ, of the local church, and the obligation of fellowship with others always resting on it, give to Congregationalism its name and impart to it any virtue which belongs to it as a scheme of general church order." But it can hardly be maintained that the Congregationalism of today has much in common with the ecclesiastical theory of Browne who long before his death returned to his allegiance to the English Church, or with that of Barrowe, or with the State establishment of the colonies, which steadily excluded all but church members from the rights and privileges of citizenship, though the unchurched population as compared with the avowed membership of the churches was at one time as five to one. Still less is the resemblance between present-day Congregationalism and the "Half-way Covenant" of the early half of the eighteenth century, when the rite of baptism by sprinkling made its recipient "a visible saint." Pilgrimage in Holland and Puritanism in England stood for a well-defined religious principle in protest against civil and religious oppression and tyranny. In New England, where freedom had nothing to fear but from its own excesses, such as the Hutchinsonian and Quaker vagaries, and where it no longer had anything to fight for, Pilgrimage and Puritanism, becoming identical, degenerated

into an ecclesiastico-civil polity which arrogated to itself the whole civil and religious domain, and nursed a deadly apostasy which when ripe for action carried with it a large portion of the "stars of heaven," and welcomed with open arms the very dragon of episcopacy from the face of which Pilgrim and Puritan had sought a refuge in the Western wilderness. It is notorious that the first avowed Unitarian congregation in New England was organized in an Episcopal edifice—King's Chapel, Boston—under the ministry of Rev. James Freeman in 1787.

The original Congregational idea has survived the violent transformations through which it has passed during three centuries at the cost of heavy losses, but the sacrifices entailed have only served to exhibit more vividly the strength and vitality of religious principle and conviction. The severance of Church and State was regretted by many; but wise men shed no tears. The intellectual revolt under Chaucer and later under Channing showed spiritual death and declension, but it only served to strengthen the revival impulse to which it stood openly opposed. Even the unfortunate scheme of union and co-operation in home missionary enterprise with Presbyterianism helped to lay deep and strong the foundations of God's kingdom in the Western States, and finally led to a fuller and clearer exposition of Congregational principles and polity. A denomination which has sacrificed so much to what it believes to be fundamental verities, that has contributed so much to theological freedom, to progressive thought, to ecclesiastical independence and self-government, could hardly be expected to show the numerical strength and magnitude of others which, fortunately or unfortunately, have had a smoother course and made smaller contributions to the national history. And yet the single fact that within the last thirty years the Congregational churches of this country have trebled their membership, shows that the adaptation of the Congregational church order and ministry to the varied needs of the nation is being increasingly appreciated; while the missionary, educational and philanthropic enterprises of the denomination, as briefly but vividly narrated in this exceedingly valuable addition to historical lore, and its rich and varied literature as ably summarized and characterized by Mr. Bridgman, are not surpassed by any contemporary church. We hail these items of advancement and signs of growing good in a sister communion, and welcome this edition of the goodly volume in which they are so worthily chronicled.

Bishop Foster's Silver Anniversary.

IN electing eight men to the episcopal office, the General Conference of 1872 departed from all the precedents. The men chosen had already become eminent for services in other departments of church work. Their names can never be forgotten by the Methodists of America. Four of the number—Gilbert Haven, Isaac W. Wiley, William L. Harris and Jesse T. Peck—have passed within the veil; while the other four—Thomas Bowman, Randolph S. Foster, Stephen M. Merrill and Edward G. Andrews—remain, after the lapse of a quarter of a century, to aid the counsels of the church by their ripened wisdom and large experience.

The Methodists of Boston do well to honor Bishop Foster by celebrating his silver anniversary. From an early day he has honored the church by personal devotion and the wise use in her service of his commanding talents. For twenty years or more, as the resident Bishop of Boston, he has been the inspiring leader of our cause in New England, with broad views, comprehensive plans, and indomitable courage.

As a man capable of following the advance and best thought of the age, he has been adapted to the tastes and needs of New England. He has never been afraid of a new idea, and has often found the true faith in other than the traditional phrases of theology. In the pulpit, on the platform, and through the press, as well as in the president's chair, he has displayed a capacity and independence of thought and statement entirely compatible with loyalty to the cause. Though a pronounced and devout Methodist, he has always ventured to formulate the truths of the Christian system in phrases of his own selection. Free in his speculations, he is never rash or irreverent, but carries into all his studies a devout heart and a consecrated life. The old experience of the fathers glows in his statements of theology, as in the magnificent sermons which have inspired and edified the church.

The Bishop has been a man of pure and consecrated life, of noble purpose and persevering labor. He has recognized and taught a high standard of religious living. He has been trusted and honored by the church. On some of the great occasions he has been her favorite representative, and has never failed to perform the tasks assigned with distinguished ability.

And now, as the evening of life advances, and

he hovers closer about our goodly city, we see in him more of the qualities of the beloved disciple, and are drawn to him by love for his great heart and noble character even more than by admiration for his transcendent intellectual powers. His presence in our assemblies is a benediction, and his occasional words are those of wisdom and inspiration. May he long continue among us, and at length hear the "Well done" of the Master as he mounts the chariot of flame!

Personals.

—Rev. H. A. Bassett, a graduate this year from Drew Theological Seminary, has been appointed pastor of Trinity Methodist Episcopal Church in the City of Mexico.

—Prof. and Mrs. E. L. Parks, of Gammon Theological Seminary, Atlanta, Ga., are in deep sorrow through the death of their daughter, Frances Willard Parks.

—Rev. Frank G. Barnes, of Hamilton University, has been elected principal of Epworth Seminary, Epworth, Ia.

—Prof. Borden P. Bowne, of Boston University, delivers the oration before all the colleges of Syracuse University, the afternoon of June 10.

—Bishop Mallaisie will preach the sermon before the graduating class of East Greenwich Academy, Sunday afternoon, June 20; and in the evening Rev. C. M. Melden, Ph. D., will deliver the Conference sermon.

—Prof. Friedrich Munn, of the German-English College at Mt. Pleasant, Iowa, is to become Dr. F. L. Nagler's assistant in his administration of the German Epworth League and Sunday-school work of our church.

—Rev. Dr. A. C. Hirst, of Centenary Church, Chicago, gave the address before the graduating class of the Chicago Missionary Training School, in Oakland Church. His theme was, "Loving Service." This was the twelfth anniversary of this school.

—Andrew Carnegie proposes to give to the Springfield Art Museum a beautiful bronze figure, Mercury in repose. It will be a copy of an antique bronze found a few years ago in the ruins of Herculaneum. It has been ordered to be made at Naples and will be sent over during the summer.

—Rev. W. H. Milburn, D. D., the blind chaplain of the U. S. Senate, sails, with his daughter, for England on the "Germanic," June 9, for a trip through the British Isles. Rev. Hugh Johnston, D. D., of Metropolitan Church, the President's pastor, will take Dr. Milburn's place as chaplain in his absence.

—Rev. W. P. Stoddard, formerly of the New England Southern Conference, now of Mt. Pleasant, Iowa, delivered the annual educational address at Lenox (Ia.) High School commencement exercises, the evening of May 28.

—Rev. A. D. Vail, D. D., of Park Ave. Church, New York, favored the HERALD office with a delightful call last week. He preached in Trinity Church, Charlestown, on Sunday, May 30; and his duties as chairman of the Board of Visitors to the School of Theology, prolonged his stay in this city until Tuesday night.

—The Cincinnati Times Star gives a full account of the enthusiastic Memorial Day exercises held in St. Paul Church, Springfield, Ohio, at which Gov. Bushnell and Mother Stewart were present, when the pastor, Rev. Paul C. Curnick, preached an eloquent discourse from Psalm 147: 20 before an audience of a thousand people.

—The new colored Recorder of Deeds of the District of Columbia, ex-Representative H. P. Chestnut of North Carolina, has been elected a trustee of Shaw University, in place of ex-Gov. Fuller, of Vermont, deceased. Besides this, he has had the degree of LL. D. conferred upon him, being the first graduate of Shaw University to receive this honor from his alma mater.

—One of the speakers at the recent unveiling of the statue to Peter Cooper gave the following condensed statement of Mr. Cooper's account of the influences which had largely directed and controlled his life:—

"My life has been passed entirely in New York. I rose from the ranks, from having learned three trades before I was twenty-one years old. First, my father was a hatter; I learned that. Then he became a brewer; I learned that. Then I served four years as a coachmaker. My interest in the working classes began when I was elected to the Common Council of New York. I there became acquainted with a man who had just returned from France, who spoke rapturously of the educational methods in vogue there, and who spoke of the hundreds of young men attending the lectures, living on a bare crust of bread a day; and that brought to my recollection that when I was an apprentice how much I wanted some means to fit me for the calling which I was trying to learn. I had had no opportunities in the schools; no libraries or libraries were open that I could have access to. I determined that, as I believed there would always be in every large city a large number of young men and boys who would be no better off than I was, who would gladly come if they could have an invitation open at night for their benefit, if I ever got the means to build an institution I would build one; that I would have its doors open at night, so that a boy no better off than I was could come to it and get such instruction as would fit him to understand the philosophy of his trade; that kind of knowledge I suffered a great deal for want of. I only had, I think, two quarters' schooling. When I got the means I commenced to build. I kept at it until I got it built. I have kept it going since."

— Frances E. Willard has been seriously ill at the home of Mrs. Ole Bull in Cambridge, but is now recovering.

— Mr. Carl Bailey Hurst, a son of Bishop Hurst, has been nominated consul-general at Vienna; he is now consul at Prague.

— Rev. M. B. Paroungian, of Walden, Vt., and Miss Clema C. Matthews, of Barton Landing, were recently united in marriage at Northfield by Rev. L. P. Tucker.

— Rev. F. N. Upham, of Baker Memorial Church, has returned to his work, after a month's rest, greatly refreshed and invigorated, and "looking quite like himself again."

— The Bangor Daily Commercial says that "one of the finest addresses in the history of the Commencement exercises of Bucksport Seminary" was given by Rev. R. L. Greene, D. D., of St. John's Church, South Boston.

— Cards are out announcing the marriage of Miss Grace Duncan, daughter of Mr. and Mrs. Horatio Allen Duncan, of Bath, Me., and Frank Randall Warren, M. D., of Worcester. The ceremony will take place in Wesley Methodist Episcopal Church, Bath, June 16.

— Mrs. Emma Moore Scott, of Muttra, North India, has the distinction, after long and patient effort, of having accomplished the difficult task of harmonizing successfully Indian native tunes. The Christian Uplook comments: "This is supposed to mark the beginning of a new era in Indian music."

— The Epworth Herald of June 5 presents the strong and noble face of Bishop Merrill, from a photograph taken expressly for that paper. "It is horribly exact," was the Bishop's only comment when shown the new photograph. The Herald says: "The adjective is all right, Bishop, but the adverb is not."

— Mr. A. W. Radisill, of the publishing house at Madras, learned the art of engraving and printing while on a visit to the United States. He has, through experiments, been able to produce half-tone work that is unsurpassed in India. Mrs. Radisill is now superintending the photo-engraving department of the press.

— A lady in Maine, speaking of "Camp Meeting John" Allen, says that some years ago he stopped in the street to see her and her friends playing croquet on the lawn, and was asked by one of them what he thought of it. "Humph! Billiards gone to grass," he replied, and walked away, but not so quickly that the young lady did not see the merry twinkle in his eyes.

— Mr. George M. Weed, of the law firm of Weed & Weed of this city, and oldest son of the publisher of this paper, is enjoying his visit abroad immensely. His last letter describes a trip through the province of French Lorraine—the land of Joan of Arc. Domremy, Vaucouleurs, Poitiers, Tours, Chinon, Orleans—how vividly these names recall the Maid and her tragic story.

— Rev. Morgan Wood, of Detroit, Mich., has just been called to the pastorate of the old Bond St. Congregational Church, Toronto, Canada, at a salary of \$5,000 per year. Mr. Wood is not yet thirty years of age, and has been pastor of the People's Tabernacle (Cong.) in Detroit for over six years, where he has preached to average congregations of from three to five thousand. He began his ministry in the New Hampshire Conference at Pleasant St., Salem.

— Rev. Theodore L. Cuyler, D. D., in his interesting reminiscences of Queen Victoria in last week's Evangelist, thus describes his first view of Her Majesty:—

"I recall most pleasantly my first view of the good Queen fifty-five years ago. In August, 1842, I stood, with a dozen others, at the gateway of Windsor Palace—waiting for a look at the young Queen and Prince Albert. Presently a plain open phaeton came down the avenue from the palace-door, driven by the Prince. He wore a gray overcoat buttoned to the chin, and was one of the fairest and handsomest young men I ever saw. Beside him sat a young lady as fair as he, with a fine rosy tint on her cheek, and a very sweet smile on her lips as she bowed gracefully to us who stood with uncovered heads by the gateway. Her only claim to beauty were perfect health, regular features, and a sunny expression of countenance. Behind the royal pair came another open carriage, containing a nurse and a baby, a little more than a year old. That 'wee bairnie' is now the Empress-dowager of Germany, the mother of the reigning Emperor, William the Sudden. She is the eldest of an army of children and grandchildren."

— Bishop Joyce left Shanghai, China, for Korea, April 22, for his second round of Conference visitation for Eastern Asia, which he expects to complete in November. In a note in last week's Westerner he writes: "The anniversary of the semi-centennial of Methodism in Foochow promises to be an occasion of unusual interest. The exercises will be in connection with the Annual Conference session in the city of Foochow, next November. Drs. Baldwin, Macleay, and White, all at one time missionaries in Foochow, have been invited to be present. Indications are that it will be one of the greatest occasions ever known in that part of China in the interests of Protestant Christianity."

— The banquet given to Bishop Merrill at the Palmer House by Chicago Methodism was a very successful and enjoyable occasion. The Northwesterner says:—

"It should be said that a 'loving cup' was presented to Bishop Merrill, at the hands of President Brushingham, and done, too, in graceful and gracious sentences as loving as the cup. As the feast went on and kindness was piled high on kindness and love token upon token, it was almost funny to see the overwhelmed guest of the evening. He looked this way and that, as if he sought some kindly shielding nook or cranny in which he might

hide. His eye sought the depths of the silver cup more than once, but the Bishop—stayed outside of it, though he grew more and more embarrassed as he grew also happier and happier. Ah! the whole banquet was one of the loveliest things one ever witnessed or shared. When, at last, came the time for the recipient's acknowledgments, he scarcely had more than the one phrase—'I thank you all from the very bottom of my—soul!' with a wonderful emphasis upon the very large soul to which the speaker alluded. It was a happy soul, and well did it, and does it, deserve to be happy. No one can well forget that unique and heart-warming banquet."

Brieflets.

Through the courtesy of Rev. W. R. Davenport we have received a copy of the Vermont Conference Minutes.

Do not fail to turn to the 15th page and see what a beneficent work the Medical Mission is accomplishing at the North End.

At the request of the colored Presbyterians in the South, the Southern General Assembly voted unanimously at Charlotte, N. C., on the 25th ult., to permit their Negro members to withdraw from the white churches and form churches of their own.

Those of our readers who have followed the valuable series of articles from the pen of Prof. W. T. Davison, will be particularly gratified to obtain some idea of the author's personal appearance, on the second page of this issue.

An account of the services in connection with the celebration of the silver anniversary of Bishop Foster's election to the episcopacy, held in People's Temple, appears on the 16th page.

The Christian Chinese in St. Louis have banded together to put a stop to gambling by their un-Christianized brothers in that city.

There are eight chapters of colored King's Daughters in New York city, all of them organized and managed by Afro-Americans, and all doing excellent work among people of their race.

A copy of the Minutes of the fifth session of the Malaysia Mission Conference, held at Penang, Feb. 10-15, of which Rev. F. H. Morgan was secretary, has come to our table. It is a most creditable document.

A Baptist church in Wilmington, Del., is to receive an exact reproduction of the chair used by John Bunyan when confined in Bedford jail, and a copy of the charges under which he was imprisoned—the gift of ex-Ambassador Bayard.

"A Kind Word concerning Some Questionable Amusements," by Rev. F. N. Upham, first published in ZION'S HERALD, has been issued in a particularly neat and attractive tract by Curtis & Jennings. It is good seed to sow among our Epworth Leagues.

Last week's Independent is an attractive "Summer Vacation Number," containing a great variety of out-door articles descriptive of adventures and recreation both abroad and at home.

The N. Y. Tribune states that the new railroad from Jaffa to Jerusalem carried more than 20,000 tons of merchandise to that city last year; nearly a hundred drummers are in the Holy City; the river Jordan is now spanned by a handsome bridge, while steamboats travel up and down the stream, and likewise traverse the often stormy waters of the Sea of Galilee.

How copious the English language has become since the days of Johnson is evident from the fact that the compilers of the new Oxford Dictionary have gathered 89,591 words beginning with the first five letters of the alphabet, of which 47,786 are in current use.

Rev. Dr. S. Cushing, in re-reading the life of Dr. Adam Clarke, notices the following paragraph taken from a letter to a Calvinistic minister as pertinent and significant:—

"We never confound the knowledge of salvation by the remission of sins with final perseverance. This doctrine has nothing to do with a future possession. The truly believing soul has now the witness 'in itself'; retaining it depends on his faithfulness to the light and grace received. Giving way to any known sin, he loses this witness and must come to God through Christ as at first for pardon and the light of God's countenance restored. Justification has no reference to future pardon. It is 'remission of sins past.' The evidence of acceptance can be retained only by 'faith which worketh by love.' The present is a state of probation—a man may rise, fall, or recover. When a man is justified, all past sins are forgiven, but this grace reaches not to any sin that may be committed in any following moment."

Punctuality in keeping engagements and carefulness about being on hand at church and other meetings at the time appointed, seems to many people too small a matter to be mentioned or heeded. But one can rarely in this world give a great deal of pleasure at once, or keep a friend from a large sorrow. He who remembers this will not despise the conferring of small gratifications and the delivering from small annoyances. The man who has kept a half dozen people waiting by his thoughtlessness or his preference for his own convenience has perceptibly diminished the amount of happiness around him that day. So has he who disturbs a minister and congregation by his needless tardiness. It makes a large difference in the course of a life. The selfish habit of mind which the practice engenders and exhibits is also an evil thing to be deplored and fought against.

The new chapel and Sunday-school building of the First Church, Germantown, Philadelphia, of which Rev. Frank P. Parkin is pastor, was dedicated with appropriate services on May 23. The Philadelphia Inquirer of the next day contained a full report of the exercises, with "cuts" of Mr. Parkin and of the elegant edifice now in process of erection.

Says the New York Sun: "Not wholly believing in Sterne's dictum as to the providential care for sheep in the wind, the parishioners of a Methodist parson in Caldwell, Kan., turned in and dug him a cyclone cellar."

From ten to twenty farm schools are to be purchased in Palestine with a part of the benevolent fund of the late Baron Hirsch. Boys at the age of thirteen are to be educated free of expense at these institutions, and to receive a grant of land at graduation.

Lasell's class of '98 proposes to give a building to the Seminary which will cost about \$25,000. It will be erected on the Seminary grounds, and will be connected with the main building by a covered bridge. The first floor will be devoted to club and society rooms, the second will be used as a chapel and assembly hall, and the third will be utilized as an art gallery.

The Jewish Tribune estimates that there are 1,000,000 Hebrews in this country, over a third of whom are in New York city; of these latter there are nearly four hundred lawyers. Among the successful agencies is a Jewish Chautauque Society, which provides a course in the Old Testament, a post-Biblical course, a young folks' course, a general course, and several special courses.

The John Robinson Memorial Church in Gainsborough, Eng., is to be dedicated, June 9. It will be remembered that the Layden Church, of which John Robinson was pastor, and from which came the "Mayflower" pilgrims to this country, was organized in Gainsborough.

A philanthropic project for providing model homes for working people—these to be sold on a monthly instalment plan, charging 6 per cent. interest upon the deferred payments and a life insurance—which was inaugurated last July by lending New York merchants, has now a capital of \$1,000,000. The greater part of the shares (\$10 each) have been taken by small investors. The Company has acquired three building sites—two in New York, one in Brooklyn. On one of the New York sites will be erected a tenement house consisting of 375 family apartments, of either two, three or four rooms each, and five stores. In Brooklyn (in New Utrecht, an hour's five-cent ride from the New York City Hall), 100 cottages of pleasing design and durable construction will be built. The applications for these suburban homes already number over 800. The Company is planning for more sites and cottages.

SOCIAL ECONOMICS.

"NORWICH."

MR. ARTHUR SHERWELL, M. A., is the author of a book recently published by Messrs. Methuen, entitled, "Life in West London: A Study and a Contrast." Mr. Sherwell was formerly associated with Mr. Price Hughes in the directorship of the West London Mission, and was himself a minister under the control of the Wesleyan Methodist Conference. Doctrinal and other reasons caused him to sever his connection both with the Methodist Church and with the West London Mission. In losing him the mission and the church without doubt lost a man of great ability, one who, in the natural order of the progress of the fittest, would most certainly have achieved fame. The more honor to Mr. Sherwell, therefore, for taking the courageous step of separating himself from a church with which he had come to feel himself out of sympathy.

But if he has left one form of social service, it has only been to devote himself to service of another kind. From the ability, the thoroughness, the inclusiveness, displayed in Mr. Sherwell's book, it is quite clear that social investigation is his work. And it is work that is wanted just now beyond all other sort of work. Missions, charity organizations, relief agencies of all kinds, are capable of the utmost harm if ignorance is the companion of the distribution of doles. What is wanted is a careful study of the facts, the actual conditions of life, the wages paid, the number of hours worked, the state of sanitation, the extent of unemployment. Those who systematically undertake such study, bringing to it a trained intelligence, and present the results of it to the world, render the service of illumination. For it is only by such means that the diseases of society can be successfully diagnosed, and that is ever the first step towards remedy.

In these days there is no social or political economy. That is to say, there is none in the sense that it existed in the old dogmatic treatises of Smith, Richards, and Mill. Their method was to assume impossible hypotheses, and then proceed to argue upon them. Give them their premises and you had to grant them their conclusions. But their premises included such concessions as these—that a man always and everywhere acts in such a way as to bring the greatest amount of money to his own pocket; that perfect competition is the normal condition of commercial and industrial life; that wages are regulated entirely by competition. These assumptions, if they ever were correct, are certainly not correct now, and, being denied, the result is an inevitable "limping"—if one

may coin a word—of economics. It must be admitted that the old economics, which Arnold Toynbee was one of the first to expose, had the merit of logical lucidity. It dealt with rigid formulae. These were Land, Labor, Capital, Profits, Wages, Interest and Rent, and all the student had to do was to become adroit in the manipulation of these terms rigidly defined, familiarize himself with their kaleidoscopic combinations and limitations, and then apply his formulae with brilliant results to any problem that chanced. But somehow it has now been discovered that things do not work out in this algebraic way. There are overlapping, spaces, broader definitions. Land has become natural agent. Capital is now—well, who shall define it? Interest, what is it? Let Bohm Bawerk reply! Rent, it is discovered, has no exclusive reference to land—there is a rent of ability. "Confiscate the unearned increment?" says our modern student of economics to some belated disciple of Mill. "Certainly, but only on condition that you do not confine your depredations to the increment on land, but extend them also to the increment accruing from any kind of unearned advantage." And when we come to the prime factor in all economic problems, Man, how has he been altered! We scarcely know him. He used to be made of straw, and the economists were wont to toss him about as they chose. The thing certain about him was that he would always stand upright because he was weighted with gold. But the new economic man—the curious thing about him is that he is just like any other man! Such a change is, of course, fatal to economics as an exact science. We have been trying to deal with the average man, and it is now found that there is no average man, but only crowds of individual men. The old economy may be compared with the strict Calvinism in theology, the new with the Higher Criticism, or perhaps one might go even further, and say, in all boldness, with Agnosticism.

To reconstruct the economic creed—that is the business of the present-day economist. This can only be done by painstaking investigation over the whole field of industry and commerce. To this end Mr. Sherwell has devoted no mean talents, and the result is at hand in a book laden with suggestive facts, which, if they do not interpret themselves, help to indicate the direction in which remedies may be hoped for. The book deals, as its title indicates, with West London. But more especially does it deal with Soho, the neighborhood in which are situated the headquarters of the West London Mission. It may be said, indeed, that although Mr. Sherwell had detached himself from the immediate work of that Mission, he has been working in its highest interests and for its ultimate ends whilst he has occupied himself with social research. For one effect of the information he is now able to disseminate cannot but be to make mission workers aware of the extent and intricacy of the problems that underlie the surface life with which they are used to deal. It should also have the effect of making them work in more intelligent fashion if, indeed, they escape the mood of despair which Mr. Sherwell's disclosures might easily induce.

Soho is the poverty-stricken complement of the palatial West End neighborhood that lies due west of Regent Street. One of the truths brought home by a perusal of "Life in West London" is that luxury and poverty go hand in hand. Nowhere in the world is that truth so dramatically illustrated as in the case of Soho. Within gunshot of tenements inhabited by an average of five persons per room and reeking with the squalor of the combined domestic workshop, kitchen, living and sleeping room, are houses peopled by the old and the new nobility, wealthy members of Parliament and millionaire stockbrokers. The rich are they who in varying degrees are responsible for the horrors of Soho. Irregularity of employment, rack-rents that nearly skin the forlorn tenant, bad sanitation which even the strictest laws seem impotent to remedy—these are some of the ways in which the poor pay tribute to the rich. Imagine a house containing eight rooms, and accommodating forty persons in all! Some of these are newly married, but there is no privacy or sacredness possible. They share the scant room with their brothers or sisters, their friends, or perhaps their lodger whom they are compelled to take in to help pay the rent. In another room a child is lying awake, although the time is midnight, so that it may scare away the rats from its little brothers and sisters. The cellar is being used for the manufacture of "Italian" confectionery, although the drain-pipe near has burst, and there is one water-closet for the house, this one being also approachable from the street! This is no fancy picture—it is part of Mr. Sherwell's record. The composite character of Soho is remarkable. Only 10 per cent. are artisans, and 11 per cent. are foreigners. The death rate, the phthisis rate, the number of persons per acre, are double, in the last-named instance quadruple or quintuple, that of the rich neighborhood from which it is separated only by the thoroughfare of Regent Street. Truly, Mr. Sherwell's book teaches the lesson of social responsibility. The chief remedy he suggests is more effective inspection of workshops; the tailoring trade, and indeed most trades connected with dress, being a great feature of Soho life. At present the staff is miserably inadequate, and if his book results in its increase, some good at any rate will have been achieved. But its most valuable moral, I verily believe, is the manner in which it inculcates the solemn duty of social compunction.

London, England.

The Sunday School.

SECOND QUARTER. LESSON XII.

Sunday, June 20.

Rom. 14: 10-21.

Rev. W. O. Holway, D. D., U. S. N.

PERSONAL RESPONSIBILITY.

I. Preliminary.

1. **Golden Text:** *It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.* — Rom. 14: 21.
2. **Date:** A. D. 58.
3. **Place:** The Epistle to the Romans was written from Corinth.
4. **Home Readings:** Monday — Rom. 14: 10-21. Tuesday — Rom. 15: 1-7. Wednesday — 1 Cor. 10: 23-33. Thursday — Matt. 18: 1-11. Friday — Rom. 13: 7-14. Saturday Mark 12: 28-34. Sunday — Luke 10: 25-27.

II. Introductory.

There were two classes of Christians in the church at Rome, designated by the Apostle as "the strong" and "the weak." The former, by way of illustration, regarded all days as equally sacred; the latter emphasized the Sabbath obligation and insisted that the day be kept with Mosaic rigidity. The "strong" partook of all meats without scruple; the "weak," either because animal flesh was usually offered in idol temples and was therefore "polluted," or else because of earlier examples, like that of David, rejected meat and were vegetarians. Wine too, permitted by the former, was rejected by the latter. To these antagonistic classes the Apostle points out the necessity for mutual forbearance and mutual charity. The "strong" must neither despise nor exclude the "weak," whose morbid consciences might easily lead them to take offence at their brother's "liberty" and fall away into apostasy. Each class was sincere and reverent in its convictions, and each should respect the other. Responsibility to God is individual. To "judge" one another, therefore, is not right. Each should be on his guard lest he put a stumbling-block in his brother's way. Personally the Apostle belonged to the party of the "strong" — those who had come out into "the glorious liberty of the sons of God." He saw nothing "unclean" in itself in "meats;" but he insists that if a Christian brother did esteem anything "unclean," to him it was "unclean;" and the law of charity would make the Apostle recognize the fact, and not permit him by his "liberty" to wound a tender conscience. To do that would be to destroy a soul for whom Christ died. We should be on our guard, then, lest our perfectly lawful actions be "evil spoken of." The grand essentials of the kingdom of God are not "meat and drink;" but "righteousness, joy and peace in the Holy Ghost." He who serves Christ in these things pleases God, and will not be condemned by men. That being the case, the right things to aim at are peace and mutual upbuilding. We should not destroy the work of God for "a meal of meat." All things are intrinsically pure, but evil comes to that man who partakes of meat contrary to his conscience. On the whole, it is better to give up one's right to eat flesh or drink wine, or do anything that may damage a brother's soul.

III. Expository.

10. But why dost thou — R. V., "But thou, why dost thou?" Judge thy brother? — arraign his motives and condemn them, or impute to him wrong motives. Or why dost thou — R. V., "or thou again, why dost thou?" Set at naught thy brother? — "as if he had no conscience, no right to decide for himself, as if he were unworthy of confidence. Those who are worst themselves are most severe in their judgments of sins differing from their own. And many persons show a spirit in condemning others worse than the wrong which they condemn" (Peloubet). We shall all stand before the judgment seat of Christ (R. V., "of God"). — Our judgments here will be reviewed there, and will react upon us. "With what judgment ye judge, ye shall be judged."
- 11, 12. For it is written — in Isa. 45: 23. Every one (R. V., "each one") shall give account of himself, etc. — The gist of the argument is, Don't sit in judgment over one another. God alone occupies the seat of judgment. Our personal responsibility is what we have to attend to.
13. Not judge one another any more. — "This proposition sums up the whole of the first part of the chapter; for it is still addressed to both parties; it forms at the same time the transition to the second. The object of the verb — 'one another' — proves that the term 'judge' here includes the contempt of the 'strong' for the 'weak,' as well as the condemnation which the latter take the liberty of pronouncing on the former" (Godet). But judge (R. V., "judge ye") this rather — a play on

words: If you must judge, let this be your judgment, or chief consideration. That no man put a stumbling block, or an occasion to fall (R. V., "of falling"). — Take care lest your behavior, which seems right in your own eyes, wound your brother and lead him astray.

Let each party follow their own course if they believe it to be best, but let each abstain from the guilt and folly of condemning the other. God, not man, is the Judge, by whose judgment each man stands or falls. Conceited egotism is as deep an offence against charity as saintly self-satisfaction. The first conceits, then, on which he strongly insists, is mutual forbearance. Let there be no intolerant scrupulosity, and no uncharitable disdain. The differences are not about essentials, and it is not for any man to adopt a violently dogmatic or uncharitably contemptuous tone towards those who differ from himself respecting them. The party-spirit of religious bodies too often finds the fuel for its burning questions in mere words and straw (Farrar).

14. I know and am persuaded by (R. V., "in") the Lord Jesus. — Paul feels called upon to utter his own convictions. Jew as he was by training, he had been delivered from the bondage of the law. He sided with the "strong." And he claimed to have "the mind of Christ." There is nothing unclean of itself — R. V., "nothing is unclean of itself." No food is intrinsically "unclean," or "common." The Jewish distinction of certain foods being "clean," that is, consecrated or set apart for human use, while others were ritually "common," or "unclean," had been done away by Christ, who in a certain sense made all things "clean." But to him that esteemeth, etc. — In R. V., "save that to him who accounteth anything to be unclean, to him it is unclean." This restriction, whereby Paul reminds us that what is regarded as unclean becomes really so to him who uses it under this idea, paves the way for indicating the voluntary limits which the "strong" should be able to impose on himself in the exercise of his liberty (Godet).

15. But if thy brother be grieved with thy meat (R. V., "for if because of meat thy brother is grieved") — If he, seeing how freely you eat anything or everything, is hurt or pained by the same (or, as some understand the words, led to do the same thing against the protest of his conscience, and thereby incurs guilt). Now walkest thou not charitably — R. V., "thou walkest thou not charitably" — R. V., "thou walkest thou not charitably" — which requires the sacrifice of our own convenience and taste for the good of the souls of others (Whedon). Destroy not him with thy meat for whom Christ died — an utterance of deep emotion. "Value not thy meat more than Christ valued His life" (Bengel).

The principle is an important one. Men are not always doing right when they act according to their consciences, for conscience is not the ultimate standard of right, since it may be only partially enlightened. But men are always guilty when they act contrary to their consciences, when they do what they do not believe to be right (Hovey).

16, 17. Let not then your good be evil spoken of. — The Apostle is addressing the "strong." Their Christian liberty must not be so used as to provoke the slurs and indignation of the weaker brethren (see 1 Cor. 8: 9-11; 10: 29, 30). For the kingdom of God is not meat and drink (R. V., "eating and drinking"). — It is not the right thing to let your liberty be "evil spoken of" for a mere trifle. Eating and drinking are not essentials in Christ's kingdom — the new society which He established. But righteousness — "of heart and life" (Whedon). Peace — with our brethren and with God. Joy — "that individual and collective exultation which prevails among believers when brotherly communion makes its sweetness felt, and no one is saddened. By such dispositions the soul finds itself raised to a sphere where all sacrifices become easy and charity reigns without obstacle. Such is the reality of the kingdom of God on the earth. Would it not then be folly to seek it in the inconsiderate use of some meat or drink, at the expense of these the only true blessings?" (Godet). In the Holy Ghost. — He is the Source of all these virtues.

18. He that in these things (R. V., "he that herein") serveth Christ. — To be possessed of these dispositions makes one a servant of Christ and a member of the kingdom of God. Acceptable (R. V., "well pleasing") to God and approved of men. — "So true is it that in these dispositions the kingdom of God consists, that the good will of God and men rests only on him who cultivates them. Every one, Christian or non-Christian, recognizes him to be a man really animated with power from above" (Godet).

19. Therefore (R. V., "then") — "since religion consists not in meats, but in spiritual graces" (Whedon). Follow after things which make for peace. — Make harmony in the church the first object, and sacrifice all that interferes with that. And things wherewith one may edify another — R. V., "things whereby we may edify one another." — Build up a metaphor borrowed from architecture; the Christian is a true temple of God. Beware lest instead of building him up we tear him down (Whedon).

20, 21. For meat destroy not the work of God — R. V., "overthrow not for meat's sake the work of God." — The Apostle sees in what-ever tends to violate a brother's conscience the incipient destruction of God's work (J., P. and B.). All things are indeed pure (R. V., "clean") — "free alike from that impurity which Orientalism ascribes to all matter; from the old patriarchal and Mosaic distinction of certain things as 'unclean;' and from any imaginary contamination from idols, which are just nothing at all in the world" (Whedon).

It is evil for the man who eateth with offense. — "Although all things are pure from evil in themselves, yet there is evil to him who eats with damage to his brother" (Whedon). Good neither to eat flesh, etc. — This sums up the whole warning addressed to the "strong." "You should abstain from flesh and from wine if your indulgence in them endangers another's moral fall, or if it causes him to be offended by your action, or even if it only weakens or confuses his moral conceptions" (Doherty).

Note that there is an easy perversion of this truth. We are not to refrain necessarily from doing what others object to, or dislike, or oppose as wrong. For by that rule we never could do anything, especially could we never advance a reform. Jesus did many things that others did not like. Paul advocated opinions, and lived in a manner often utterly hateful to many of his brethren. It is only when taking a certain course injures others, causes them to stumble into sin, that we are to refrain from doing permissible things. Often the acting contrary to the feelings and opinions of others is one of the very best things for them (Peloubet).

IV. Illustrative.

1. Every kingdom has its exports. Go down to the river and you will find ships coming in with cotton; you know they come from America. You will find ships with tea; you know they are from China. Ships with wool; you know they come from Australia. Ships with sugar; you know they come from Java. What comes from the kingdom of God? Turn to Rom. 14: 17. The kingdom of God produces righteousness, peace, joy — three things. Any boy who does what is right has the kingdom of God within him. Any boy who, instead of being quarrelsome, lives at peace with other boys, or whose heart is filled with joy because he does right, has the kingdom of God within him. You can very easily tell a house or workshop where the kingdom of God is not. The straight thing is not always done. The master promises a rise of wages, but when asked for it trumps up an excuse. The kingdom of God is not there. Or when you go into the workshop you find everybody sulky, touchy and ill-tempered — everybody at daggers drawn with everybody else. The kingdom of God is not there. It is peace. The kingdom of the devil is anger, wrath, and malice (Drummond).

2. The free man is not to endeavor to persuade the scrupulous man to disregard his scruples. For these scruples are a law to him so long as they remain in him. If I think they are needless, the product of superstition or ignorance, I may labor to remove them; but I may not labor to induce him who possesses them to disregard them. Grant that there is no harm in a glass of wine, a game of cards, or attending a theatre. There is harm for him who thinks it harmful; harm, therefore, in endeavoring to persuade him to drink wine, to play cards, to go to the theatre, while his conscience forbids or even questions. This is to set a trap in a brother's way (Lyman Abbott).

3. Looking around him, every man sees that better men than himself have become drunkards through attempting to be moderate drinkers; and he knows that there is no certainty that he will not drink to excess if he drinks at all, while he is perfectly safe so long as he remains a total abstainer — as he is privileged to remain. Every man sees, moreover, that his example in this matter is sure to influence some who are obviously weaker than himself; therefore that, if he drinks at all, he may lead these persons to drink to excess. Having the choice between drinking and abstaining, and knowing that by drinking he imperils himself and imperils others, while by abstaining he secures safety for himself and for others, how can he choose drinking without sinning? (H. C. Trumbull.)

4. Will you not give up a poor flicking of the palate, an unwholesome tingling of the brain, to rescue your nation from a blighting degradation? Not long ago there was an explosion in a colliery, by which four hundred miners were suddenly hurled amid shattered ruins into horrible death. It was caused by a single miner who had opened his safety lamp to light his pipe. To that pipe were sacrificed four hundred precious lives of fathers, husbands, and sons. The social atmosphere around us is full of the explosive fire-damp of intemperance. Total abstinence is our safety lamp (Farrar).

It is proposed in Australia that physicians be paid by the State, and that the money for the purpose be raised by a poll tax of \$2 a year. This would enable the State to pay \$1,500 for the lowest medical salaries. Establishments find favor among our British brethren. A New South Wales labor league has declared that "the practice of medicine should be a national service."

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The Conferences.

(Continued from Page 4.)

ducted by Rev. E. F. Clark, assisted by Presiding Elder T. J. Everett, Rev. W. V. Morrison, B. D., and other clergymen. Mr. Fletcher moved here about seven years ago and built the house in which he resided. "He was very generally esteemed in this community," says the *Old Colony Memorial*, "for his uprightness and Christian character."

Fairhaven.—The pastor, Rev. S. E. Ellis, in order to stimulate a greater interest in Bible study and in a measure prepare teachers for the work of the Sunday-school, has organized a normal class and teachers' meeting.

Bourne.—The neighborhood convention of churches between Bourne and West Dennis met here May 25. A recent letter from Rev. C. B. Davis, a former much-loved pastor here, states that he is greatly pleased with his new field of labor in East Providence, R. I.

New Bedford, County Street Church.—The Methodist Social Union had its annual banquet in this church, May 17. The ladies of the committee, under the leadership of Mrs. H. K. Nye, made abundant and elegant provision for the two hundred members and guests who partook. The report of the secretary, Miss L. C. McCabe, showed an encouraging and profitable year. The two new pastors, Rev. W. E. Kugler of Fourth Street Church, and Rev. J. N. Patterson of Allen Street Church, had been assigned to give the formal addresses of the evening, which they did very much to the satisfaction of the company. Remarks were also made by Messrs. B. F. Raymond and M. F. Lewis. The newly-elected president, Mr. F. L. Thompson, made a response to the honor just conferred upon him. An optimistic spirit prevailed and the outlook for the new year for the Social Union is promising.

Fall River, St. Paul's Church.—Miss Lulu Clifton, deaconess, who has been devoted to works of charity in connection with this church, has completed her term of service with the Deaconess Home in this city and returned to Iowa, where she resides. Her work here will be continued by Mrs. Cooper, who is also a native of Iowa and is a sister of Mrs. T. J. Everett. The above is from the *Fall River News*.

Fall River, First Church.—The eighth anniversary of the organization of the Epworth League was celebrated, May 15. The president, W. S. Davis, presided. After devotional exercises several members read tributes by various noted men to the Bible. President Davis gave an introductory historical address reviewing the work of the League in New England and particularly in this church. Rev. Dr. Benton gave the address of the evening. He reviewed historically the origin and magnificent progress of the League and discussed the splendid opportunities it afforded the Methodist young people for social, literary and spiritual advancement.

Fall River, Summerfield Church.—The anniversary of the League was celebrated here with special musical exercises and a strong sermon by the pastor, Rev. L. M. Flocken, on "The Spirit of the Times." He discussed the restlessness of the age as shown in the conflicts going on in all departments of human endeavor, and showed the place for the League in the midst of these conflicts—which were with ideas rather than weapons.

Fall River, Brayton Church.—Anniversary exercises were also held in this church. The decorations were quite elaborate. Rev. R. M. Wilkins, the pastor, spoke on the "Devotional Use of the Bible." He paid special attention to the need of constant study of the Bible in the work of the League. Miss Stella Rounds, of the Deaconess Home, read a paper on "The Bible—What It Is." Officers of the League present also made appropriate and interesting remarks on the general and local work done by the League.

Taunton, First Church.—The Epworth League anniversary was becomingly observed by this League. The day was opened with a sunrise prayer-meeting.

Denominational Papers.—It is the habit of some of the pastors on this district to encourage the young people to read Methodist papers, and *ZION'S HERALD* takes the pre-eminent place when such advice is given. Do all the lay subscribers urge the value of such a paper upon the attention of their acquaintances in the church? If each subscriber would only speak of this matter, not forget it, *ZION'S HERALD* would instantly feel the help thus given. Such commendation would be a great help to every pastor who desires to see his members intelligent Methodists. Will the lay readers of this column at the first opportunity say an appreciative word for this paper which they all love and which they all desire to see prosper? Nobody hereabouts wants the price lessened, but everybody desires *ZION'S HERALD* to improve in the next, as it has steadily in the past, decades. K. A. R.

East Maine Conference.

Bangor District.

The cares and perplexities of another Conference are past, and after a little rest we are back upon our field rendering what assistance we can to our brethren in the great work they have undertaken for another year. A large number of changes were made, which affords a good opportunity to study the workings of our itinerant system as well as the loyalty of our ministry to the church. Some of our excellent men have gone from the district, which we greatly regret, while we heartily welcome those who have come to fill the ranks. On the whole we look upon the field with feelings of expectancy, praying most earnestly that God may lead us to victory. We append reports of a few of our charges as we regard them.

Alton, Argyle and West Oldtown.—We commenced our work of the new year on this charge. Rev. Samuel M. Small enters this field for the third year. A strong petition expressed the desire that he be returned. The finances are well in hand, the people are united, happy and hopeful. The growth of this society during this pastorate has been phenomenal.

Oldtown.—Rev. C. L. Banghart, having served four years in Demeriscotta, comes to this promising charge. His first Sabbath, May 3, was greatly enjoyed by the people, and the general impression is that he is the right man. Mrs.

W. F. Chase, a former pastor's wife, comes with him and will greatly help him in his work. We look for good results.

East Corinth and Corinth.—Rev. W. L. Brown received on this charge the most hearty welcome that could be accorded. The people are delighted and the pastor is very much pleased. There are no complaints and no appeals, while all are resolved to do their best.

Dover.—The pastor, Rev. C. C. Whidden, returns for the fourth year, and has already settled down to earnest work. Monday evening, May 17, at the class-meeting and quarterly conference, about seventy-five were present, and a revival spirit prevailed. The pastor has a right to rejoice and deem so, while all the people utter a hearty "Amen."

Dexter.—This people have not been outdone by way of welcoming back the pastor. A fine span met pastor and wife at the station, and they were driven to the church where the large vestry had been transformed into a parlor. A great company was present to greet them. Addresses of welcome and response were enjoyed by the people, and, indeed, a good time was had. The quarterly conference evinced the genuineness of the expression, and the pastor, Rev. J. F. Halsey, enters upon the third year of his pastorate here full of good cheer and hopefulness.

Exeter and Corinna.—Rev. E. A. Carter, with sweet and patient spirit, returns to this charge and is made welcome by a grateful people. There are some conditions that make this field uninviting, but this godly and persistent man is bound to win and make Exeter and Corinna bud and blossom like the rose. The Ministerial Association will meet here the last days of June, and we trust the brethren will take special pains to be present for the sake of the pastor and this struggling people.

Harmony and Athens.—Rev. M. S. Preble comes to this field from Rockland District, and declares that if he had been given his choice of all the charges in East Maine, he would have chosen this. The people seem well pleased and indications are that this will be his very best year.

Bangor, Grace Church.—The year opens most auspiciously. There is neither a murmur nor a fear expressed. The past year was eminently prosperous and happy, and we see no reason why the present one may not be even better. The pastor, Rev. J. M. Frost, has won the confidence and love of this people by his uncompromising fidelity and consecration to the best interests of all.

Bangor, First Church.—"Welcome" was the universal expression as Rev. H. E. Foss, the pastor, resumed the responsibilities of the pastorate of this church for the second year. The church has been greatly strengthened along all lines under his efficient supervision. We regard these churches and our Methodism fortunate in having such happy conditions. May they continue to develop!

Orono and Stillwater.—Rev. T. F. Jones resumes his labors here for the third year, responding to the unanimous invitation of this people. They have been busy since Conference putting the parsonage in order for the pastor's family, and it now looks as bright as a new dollar. President Harris and Prof. Woods, the efficient Sunday-school superintendents, are strong additions to this church, and Pastor Jones fully appreciates their sympathy and cooperation. We are promised a successful year on the charge.

Gutford and Sangerville.—The reports of the beginning of the pastorate of Rev. D. B. Dow are most flattering. This is a promising field, a royal and loyal people, and with their efficient pastor we ought, certainly, to expect something exceedingly interesting to come to pass.

Newport and Detroit.—Rev. C. E. Springer returns to this charge, which he served twenty-five years ago, after an absence in the Maine Conference of several years. He comes bringing the same pleasant smile and cheery spirit as in other days, and, of course, is cordially welcomed by this excellent people. The ministerial brethren of the district and Conference also extend greetings and welcome home to this esteemed brother, assuring him that he shall be among us without fear.

Easton and South Presque Isle.—Rev. J. L. Fischer, who has, during several months past, been acting as evangelist among the churches in Aroostook County, sundering himself to be a workman needing not to be ashamed, has now accepted the call of this people and has entered upon the work of this field. He comes from the Southern California Conference, and, we are confident, will prove a great blessing to us.

Danforth.—Rev. J. W. Day, who rendered most efficient service for five years on the East Corinth and Corinth charge, greatly endearing himself to the people, has gone to Danforth, to the great delight of the people there and to his own satisfaction. Here are a most excellent people and a strong church. The conditions are favorable for a good year. E. H. B.

Rockland District.

The old adage, "A new broom sweeps clean," still claims evidence of truth. Such being the case, this district stands a chance of being well swept, having six ten "first-year" men, as many more for a second year, and only two beginning a third year. Although Conference met in April, moving was not difficult; but two weeks later would have found us in the midst of rain and mud. Receptions have been in order up to date. Space will not permit reporting.

Preachers and people begin the year with cheer and hope. Some conversions have already occurred. Such a Conference as was held at Calais should warrant "a revival on every charge."

As usual, many of our pastors delivered Memorial sermons and addresses. Children's Day will be generally observed, June 13, and most of our Sunday-schools will be wise enough to use the educational program, which possesses both interest and strength.

The program for a District Association and League convention to be held at Washington, June 14-16, is already published. This place is near the centre of the district and a large gathering is expected. A special invitation is extended to laymen. W. W. O.

Buckport District.

Calais, Knight Memorial.—On the evening of May 5 the parsonage was filled to overflowing to tender a reception to their new pastor, Rev. S. A. Bender, and to celebrate the eleventh anniversary of the wedding of their former pastor, Rev. A. S. Ladd, and wife. It was a most enjoy-

able time. During the evening Mr. and Mrs. Ladd were presented a beautiful silver water-set. Rev. Marshal Bowles, a local preacher who has been a valuable helper during Mr. Ladd's pastorate, made the presentation speech, and a little later was himself very much surprised on receiving a fine gold watch as a token of the esteem in which he is held by his many friends in this society. Five have been baptized and received into full membership, 3 on probation, and 2 have started in the way since Conference. While this people were very loth to release their former pastor, yet as true Methodists they have welcomed very cordially their new one, and everything indicates prosperity.

Stonington.—This is a new name to appear in our reports, though not a new field, being a part of Deer Isle charge for the past few years. Rev. J. L. Folsom was returned to serve this charge and is greatly encouraged at the outlook. A grand reception was tendered him and his wife on his return from Conference. Several have already requested prayers in the regular services. Pastor and people are hopeful for victory. At least "one soul a Sunday for this year" is the way they express it.

Brooksville and South Penobscot.—People and pastor—Rev. David Smith—are happy at the treatment Conference gave them in continuing the relation of Mr. Smith as their pastor for the second year. A hearty welcome has been extended to him, and the work opens well. N.

New Hampshire Conference.

Concord District.

Personal.—If any pastor within thirty or forty miles of Laconia desires a supply for one or several Sabbaths, Rev. A. B. Russell will be glad to be called upon. He is living with his daughter, and is able to do acceptable work. We hope he may find opportunity frequently.

Alexandria.—Rev. J. E. Sweet is settled at this place. The people are encouraged with the outlook for the year.

Bristol.—Rev. J. D. LeGros has just returned from a ten days' visit to New York and Washington, afforded him by the generosity of his people. He expects to sail, July 3, for Europe, going with the Epworth excursion and being absent about two months. The work will be supplied during his absence. Everything moves well on this charge.

Franklin Falls.—Good congregations and a good religious interest prevail on this charge. Rev. T. Whitehead is happy in his work. They are delighted at the parsonage because of the advent of a daughter. The financial plans of the church are being better systematized than ever, and they are expecting success on these lines.

Lancaster.—A great sorrow has come to the home of Rev. L. R. Danforth. Their youngest child, Lottie, a beautiful girl of six years, died Thursday, May 20, of pneumonia. She was greatly beloved by all the people. When it was known that she was dangerously ill, there was a concert of prayer for her recovery. The town seemed to be stirred, and when her death was announced, there was a universal expression of sorrow. The funeral services were held in the church, Sunday afternoon. The house was crowded by a sympathetic people, and the floral offerings were beautiful and abundant. The services were in charge of the pastor of the Congregational church, who gave a most beautiful and appropriate address. Dr. Wark, a local preacher of the church, spoke very appropriately. Rev. E. O. Bullock offered prayer, and the presiding elder spoke a few words. The singing was a very beautiful feature of the service. T. S.

Conference will sympathize with our dear brother and sister in this sorrow, coming as it does within a few months after the death of Rev. Otis Danforth, whose funeral occurred in this church.

Lancaster Methodism is awake. The quarterly conference was full of interest. The two women on the board—Mrs. Morse, chairman of the finance committee, and Mrs. Howe, the treasurer—gave the most complete report of the finances we have heard on any charge. We wish such helpers could be duplicated on every charge of the district; we would insure a prompt payment of the pastors' claims. Mr. Danforth's family appreciate the great kindness of the people in their sore affliction.

Stratford.—The new church at this place was dedicated Saturday afternoon, May 22. A congregation that completely filled the house was present. The presiding elder preached the dedicatory sermon and then took charge of the money-raising. All that was needed to pay the outstanding debts was soon raised, and the building dedicated free from any incumbrance. They have now a beautiful church home. There is a fine audience-room with a comfortable vestry opening into it, so that both can be used at once. The building is heated with a furnace, and a handsome chandelier furnishes the light. The pews are the uncushioned pattern and are very fine ones. The pulpit suite is of the latest style. Great credit is due the Dorcas Society, which has raised and paid over \$1,150 of the \$1,600 that was expended. They expect to fresco the walls, and will probably do so at once. Rev. L. W. Prescott, who began his ministry at this place, was present and preached Sunday night. Rev. J. C. Brown, a former pastor, Rev. G. Lawton, of the Vermont Conference, and the pastor of the Baptist Church at North Stratford, beside the pastor, Rev. E. R. Perkins, had a part in the services. A good revival of God's work is all that is now needed to put these people on the highway of prosperity.

Mr. Perkins is busy with the work of Groveton and Stratford charges. There is work enough in Groveton to keep one man busy all the time. A host of people here are unchurched; but to divide between two places, five miles apart, and not fail of doing all a conscientious man wants to, is a difficult task. The people are much gratified with the pastor's work and excellent sermons, and are expecting good results.

Stark is pleased with the new pastor, Rev. W. T. Carter, who is determined to devote all his time to the work of the ministry, as the Discipline directs. With a territory fifteen miles from end to end, it is hardly probable he will have any time to give to agencies for outside institutions. He went to Stark with the expectation that no team would be needed to do his work; but a good stout horse is very essential to aid him in visiting the people living all over this section, and holding services at the outposts that the people desire. He found no Sunday-school and no week-night prayer-meeting. Both these are now in successful operation. The Epworth League has been resurrected and conducts the week-night services. The presiding elder found a company of fifty on a dark and rainy week evening ready to hear the preaching of the Word.

Millis, in our plan for the quarter, was located on the line of the Grand Trunk railroad, a very easy place to reach. Imagine our surprise to find it seven miles from any depot, and our plan of places so closely joined that we were compelled to do some night traveling to catch early morning trains and not fail in meeting appointments. By the kindness of Mr. Carter from one end, and Mr. Holmes with his span of blacks from the other, we reached Millis, though it rained nearly all the day we were on the road. There is a good religious interest here. People are deciding for God. The outlook for a revival

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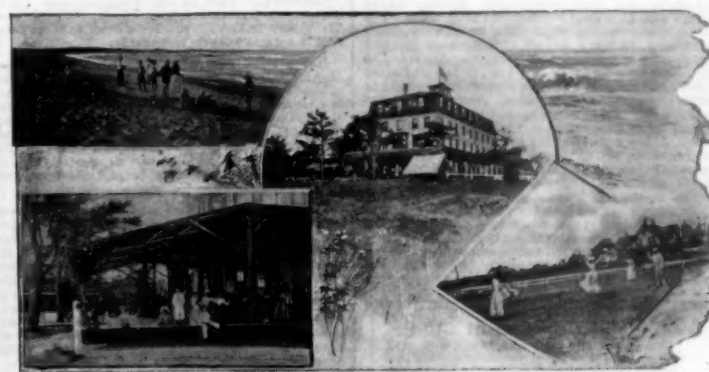
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is excellent, and they are expecting it will come. Rev. W. Holmes is doing heroic work. He keeps two horses tired in cultivating this field.

At West Milan, where the great revival was last year, everything is moving well. It used to be called a hard place; but it has been greatly changed. The dozen or twenty people who a year ago made a Sunday congregation have been increased until now the house will hardly hold all who want to attend. The new church is nearly ready for dedication. It needs the pulpit suite which has been ordered, some work done to the underpinning, painting outside, and the grading of the grounds, when all will be complete. It is a very neat edifice, built after one of the Church Extension plans. The dedication will probably take place some time toward the latter part of June. We hope for a large attendance of the preachers and people from other charges. If some one would bring a Bible and Hymnal for the pulpit, and a communion set, they would have the thanks of the people and this presiding elder.

Greenleaf Camp-meeting is to be held from Aug. 30 to Sept. 4. Let all the north country people rally to make it a great meeting in every respect.

Colebrook Camp-meeting is fixed for July 6-9. It will begin Tuesday morning at 10 o'clock, and close with the Friday night service. This is regarded by the executive committee as the best time for the meeting, though it is very early. We hope for a well-attended and successful season.

Colebrook. — Rev. E. N. Jarrett has been greeted with excellent congregations. He has taken hold of the work with much vigor, and hopes for success. During the first month he made nearly a hundred calls and was kindly received by every one. He delivered the address on Memorial Day.

East Colebrook and East Columbia. — These churches are situated far above high-water mark. The parsonage is in the valley about half-way between them. To reach either one is a climb of some hundreds of feet. Rev. G. R. Locke, with his solidly-built horse, goes up and down these hills preaching the Gospel to the people. Last year was a very hard financial time for the people. They failed to pay up the claim before Conference, but are reducing their deficiency somewhat now. The pastor, a year ago, found a house that had been bought for a parsonage. It had never been finished, and when the pastor's family first looked into it, they were overtaken with considerable of a homesick feeling. But they determined to make the best of it, and have been doing so ever since. A large amount of work has been done. The pastor has done a great deal more than his share, but they are making things very convenient and comfortable. While he has done this work, he has in no way neglected his charge, but has faithfully labored for the spiritual good of the people.

Shewarstown and Beecher's Falls. — Rev. A. W. Frye is doing hard work. At the visit of the presiding elder a Methodist church was organized at the former place. They hope to find some way by which to secure a church building. We need a small house here to accommodate these people, who have no religious privileges unless we provide them.

Whitefield. — The new parsonage will soon be ready for occupancy. It will be one of the best in the Conference. All the modern conveniences are in it, and it will be nicely furnished by the people. Rev. W. C. Bartlett's family have been compelled to move out of the house they have used as a parsonage for some years, and are boarding for a few weeks. It has been a great inconvenience to them. The work of the charge is going well. The Memorial sermon, preached by the pastor, is spoken of as one of the best ever given in the place. The claim for the year was placed at \$1,000.

Jefferson is beautiful for situation. The pastor is caring for a fine class of probationers, over 80 in number, whom he hopes to save for the church. They are the result of the great revival of the past winter. Rev. E. O. Bullock hopes to attend the Toronto Convention.

South Columbia. — Rev. Wm. F. Ineson has gone to work in this field. He finds a large territory, with quite a number of people scattered about, but not much genuine Methodism. He proposes to push all the interests of the cause, and expects to win.

Personal. — Rev. H. H. Hartwell, for many years a member of New Hampshire Conference, is greatly afflicted in the death of his wife at their home in Suncook. She was very sick for several weeks. The funeral took place Sunday, May 23, in charge of Rev. J. L. Felt, assisted by Dr. D. C. Knowles.

Tilton. — We found a largely-attended quarterly conference and fine congregations. Nearly all of the \$22 per Sunday necessary for current expenses has been subscribed. Sunday night there was held an old-fashioned love-feast. The vestry was nearly full. The bread and water was used. After a service of song over an hour was spent in testimony. Each one was asked to tell how long he or she had been in the Christian life. All ages were there, from three months to sixty-five years. This oldest person in the way was Sister Barrows, whose testimony was as youthful and vigorous as that of any one present. A few did not give the years since their conversion, but of those who did the aggregate was 1,178 years. If the others were added, the total would no doubt be increased to 1,250. It was a meeting of special profit.

The work in our Conference school is going well. Professor Plimpton is popular with the students, of whom there is a large attendance. An outbreak of the measles has affected the work somewhat, but they have gone by, and every one is busily engaged. Already thoughts

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are turned toward the annual Commencement occasion.

Mr. Arthur T. Case has been the organist at Tilton for the past fourteen years, having given his services during all this time. When away for a Sabbath or more he has always put in a substitute at his own expense.

We have made the tour of the north country. It took twelve days, and we traveled 518 miles. Most of the churches are very hopeful, although they nearly all have to struggle with small numbers and either poor paying ability or an unwillingness to pay more. We believe the latter in some cases, we are sure of the former in others. This is a fine field for work, and good results can be secured. There are some places that ought to be occupied by the Methodists. They are without any religious services, and there are people who need the Gospel. One or two men who are willing to do hard work and trust God and the people for a support, could be put into the field, and would, we believe, win souls.

Dover District.

Portsmouth. — A hearty greeting was extended to Rev. Wm. Warren on his return from Conference. The new presiding elder commenced his official duties with this church, to which he was appointed pastor fifteen years ago. He recognized many old friends in the congregation. Mrs. Warren, wife of the pastor, sailed for England, May 29.

Greenland. — The congregations are good, the people enthusiastic. The pastor, Rev. F. A. Tyler, is hard at work and happy.

Rochester gave a public reception to the beloved pastor, Rev. Wm. Ramsden, and family, May 18. Appreciative words were spoken by Mr. Young, the city clergy and the presiding elder. A musical and literary program was rendered and refreshments served.

East Rochester. — Rev. E. S. Collier and wife were remembered in a substantial way by their many friends soon after Conference. The parsonage was entered, but not robbed. The invaders brought flour and flowers, with kind wishes for a pleasant year.

Danville. — Rev. S. N. Fogg, of Exeter, preached at North and South Danville one Sunday morning in each month, and at East Hampstead every Sabbath afternoon. Mr. Fogg is in favor with the people.

Fremont is happy with the labors of Rev. Irad Taggart.

Epping. — Rev. S. C. Koeler is pleasantly situated in the parsonage at Epping. The outlook is favorable.

Ester. — Rev. William Woods enjoys Exeter, and the people enjoy him. The right man in the right place, with the favor of God, must win.

Somersworth. — The church at Somersworth appreciates a good thing, judging from the generous purse of money presented to Rev. Geo. H. Spencer and wife. Mr. and Mrs. Spencer have well earned the high esteem of the city.

Dover. — Large audiences have greeted Dr. D. C. Babcock at St. John's Church. A very pleasant reception was given the Doctor and his family.

The district parsonage was recently entered by the select ladies of St. John's Church, and Mrs. Hobbs was presented with a handsome sum of money to help set up housekeeping. Such little surprises add much to life's cheer.

East Kingston. — This little church is much pleased with the ministrations of Rev. James G. Cairns, a student in Boston University, son of Rev. James Cairns. The father's work with this people is pleasantly remembered.

Kingston. — Rev. J. W. Bean is hard at work, and hopes to gather into the church precious fruits of last winter's revival.

Haverhill, Grace Church. — A large quarterly conference greeted the new presiding elder. The pastor is full of zeal for the work of the Lord. Rev. C. J. Fowler has gone West on an evangelistic trip of several months. Rev. P. M. Frost is slowly recovering from a severe attack of the grippe.

Haverhill, Third Church. — This young society is full of courage, led by Rev. C. H. Farnsworth and wife. The Epworth League has introduced the new Hymnal. One candidate was baptized, May 9.

Lawrence, St. Paul's. — Rev. Claudius Byrne is pastor here. The Sunday-school is so very large that the vestries are crowded. This society contemplates putting in a first-class pipe organ.

West Hampstead. — The ladies have purchased a new carpet for the church. Rev. J. H. Knott finds a congenial people. If this church can raise a few more men like Rev. D. J. Smith for our Methodism, it will be well.

Sandown. — This is the home of Rev. C. H. Smith, an honored father of our Conference. Mr. Smith is deeply interested in this society and is a great help to the pastor.

Hampton. — Rev. D. W. Downs preached a Memorial sermon before the G. A. R. Post. He spoke from personal experience as a soldier. His words touched the hearts of the veterans. R. H. Shelton, ex-general secretary of the Y. M. C. A. of Maine, New Hampshire and Vermont, is a member of the church. He is laid aside for a time by ill health, but is slowly improving and is bright, cheerful and full of enthusiasm.

District Epworth League Convention at First Church, Lawrence, was a very profitable gathering. Rev. G. H. Spencer presided and was elected president for the year, with Mrs. G. B. Chadwick, secretary. Mayor Tomkins gave an address of welcome. The speakers from outside the district were: Rev. O. W. Scott, on "Twelve Bendings;" Rev. W. T. Perrin, "Visions;" Rev. E. H. Hughes, "The Portraits of Jesus;" and Rev. S. M. Fairfield, assistant superintendent of Five Points Mission, New York, gave a vivid description of his work.

Manchester District.

East Deering. — Our work here has been committed for this year to a resident pastor who has moved his family into the parsonage and is doing his best by diligent pastoral service to pick up the work and gather the people. It is probable that he may receive during the year, from the resident population, for support, in cash and comforts, about \$200.

Manchester, First Church, is pleased with the opening work of Rev. C. W. Dockrill, and hopes to be able to increase his income \$50 over the claim of last year. He also works at Massabesic. Considerable outlay will be necessary this year on the church property, as the sewer must be entered. Rev. A. C. Coult has removed

from Hooksett to East Manchester, purchased a lot, and is now engaged in building a house for himself three doors east of the church. With Messrs. Byrne, Taggart and Coult having property and residence here, the pastor will of course be happy. Mrs. Noyes has had a severe attack of grippe from which she is slowly recovering.

Henniker. — The quarterly conference is in good heart, and hopes under Rev. B. P. Judd's wise guidance to improve the house of worship by mending the furnace flues and putting in a new ceiling and bell tower. Hillsboro Centre will also rally to do its best in the King's business this year.

Hillsboro Bridge Methodism is joyously marching on in the work of the Lord, and if the handful which has heard the call and has gone to start an independent service elsewhere can do better work for the unsaved there than here, none will more heartily rejoice to see it than will Rev. T. E. Cramer and his company of workers. They gave the presiding elder a real Gospel privilege, May 23 and 24, on the occasion of the quarterly meeting visit. The work is looking well, and the workers with faces Zionward are pushing on in the King's highway. H. F. Smart is here doing excellent service as a blackboard artist for Gospel illustration, and with his good wife is highly appreciated by this people.

Vermont Conference.

St. Johnsbury District.

Bloomfield. — This charge, which was left to be supplied at the recent session of Conference, will be manned by Rev. John L. Wesley during the year. Mr. Wesley taught school during the past year, and now gladly resumes his ministerial labors. Success to him!

Peasack. — Evidently the good people of this place appreciate the added necessities of Pastor Robinson since his marriage, for they have increased his salary \$150.

Barton Landing. — Dr. Rowland has received a cordial greeting from his delighted parishioners. A large audience listened to an excellent Memorial sermon from him, May 23. His salary has been increased \$50 by the quarterly conference.

Barton. — Rev. W. E. Douglass, the popular pastor of our church here, was the Memorial Day orator, May 30.

Holland. — The Epworth League of this church held a strawberry festival, May 25.

St. Johnsbury. — Mrs. Henry Fairbanks, wife of Prof. Henry Fairbanks, delivered a missionary address at Grace Church the evening of May 30. In the morning Rev. Thomas Tyrie, himself a Grand Army man, spoke on "The Patriots of '61 and '67."

Craftsbury. — Rev. O. M. Boutwell was the chosen and acceptable speaker of the local Grand Army boys on Memorial Sunday.

Hardwick. — Rev. W. S. Smithers has begun the year with his usual vigor and proposes to

make this the best of his pastorate there thus far. He was advertised to give the Memorial Day oration at Greensboro Bend, May 29.

Westfield. — Rev. and Mrs. J. T. Baxendale were recently called to Holland by the illness and death of Mrs. Baxendale's mother.

Greensboro. — In making mention of the Memorial sermon preached here by Rev. W. M. Morrow, the St. Johnsbury Republican says that it was "very fine," and that Mr. Morrow, "although a young man, will make a mark in the world."

Newport. — The newly-appointed pastor, Rev. S. C. Johnson, is, according to the Barton Monitor, "fast making friends in his work" there.

Evansville. — The faithful services of Rev. O. E. Newton have been recognized by an advance of \$25 in his salary.

Wait's River. — The twentieth anniversary of the marriage of Rev. and Mrs. E. J. Cudworth, leaders of the Methodist host at this place, was celebrated the evening of May 18. The auditorium of the church was tastefully decorated. A large number of parishioners and other citizens were present. Flowers were brought in bountiful profusion by the children. After refreshments a beautiful china set of 112 pieces was presented by D. S. Prescott, in behalf of the donors, to Rev. and Mrs. Cudworth, who gratefully and feelingly responded. The religious interest on this charge is deepening. New voices have been heard in the social meetings since Conference, and the morning and evening congregations are increasing.

Needham. — Rev. W. H. White has evidently struck the right chord in his work here, for increasing congregations greet his ministry and the stewards voted an increase of \$100 in his salary.

Derby. — Pastor Chase, always on the alert to benefit his people, found that his efforts were reciprocated when he returned home the other evening and discovered a new harness, a birthday gift from his grateful people.

St. Johnsbury Centre. — A literary entertainment and strawberry festival combined were given last Friday evening by the Epworth League. Rev. F. T. Clark is the efficient pastor of this church.

Mainfield. — Montpelier Seminary Day was observed by Dr. A. L. Cooper, and the full amount apportioned the place will be paid. You can count on Dr. Cooper every time.

Cabot. — May 16 was observed as Montpelier Seminary Sunday in the morning, and the eighth anniversary of the organization of the Epworth League was celebrated with fitting exercises in the evening. The full apportionment for the Seminary was forwarded to Principal Smith by Pastor J. A. Dixon the next morning. The Epworth anniversary included the public installation of officers and an appropriate address by the pastor on "The Purpose of the Epworth League." May 23 the usual Memorial sermon was preached by Rev. Z. B. Wheeler, of Woodbury. The veterans of the war and a large and sympathetic congregation of citizens at-

ARMSTRONG & McKELVY
Pittsburgh.
BETHNER-BAYLOR
Pittsburgh.
DAVIS-CHAMBERS
Pittsburgh.
FAIRBANKS
Pittsburgh.
ANCHOR
Cincinnati.
EASTMAN
Cincinnati.
ATLANTIC
Cincinnati.
BRADLEY
Cincinnati.
BROOKLYN
New York.
JEWETT
New York.
VLATKA
New York.
UNION
Chicago.
SHEPARD
Chicago.
COLLIER
Chicago.
MINISTON
St. Louis.
RED SEAL
St. Louis.
SOUTHERN
St. Louis.
JOHN T. LEWIS & BROOKS
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St. Louis.

CONSIDER THE COST. Suppose the building is 60x25x20. It will require to paint it, 14 gals. ready-mixed paint at \$1.25 per gal.—\$17.50.

Or, four 25-lb. kegs of white lead, \$6.00; five gals. pure linseed oil, \$2.00; four cans tinting colors, 80 cts.; ½ pt. Japan dryer, 15 cts.; ½ pt. turpentine, 5 cts. Total, \$9.00—a saving of \$8.50 in favor of Pure White Lead without considering its greater durability. Examine the brand (see list).

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Gehenna bath no fury like a tight-swelled drawer. In the making of this chiffonier we have tried to provide drawers which shall be climate-proof.

This is really a Chiffonier-Bureau, and it is made expressly to accompany a brass bedstead. Constructed of the toughest birch or cherry, it is enameled in ivory white, with complete mountings of solid brass.

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tended. Mr. Wheeler is a Methodist local preacher and an old soldier. His stirring address was greatly appreciated. May 29 Pastor Dixon gave the Memorial Day oration at Peacham, this being the second time that he has been called to occupy this important position since he came among us. Last year being devoted to repairs and money-raising, the pastor and people are united in the conviction that spiritual work should have the right of way this year.

Walden.—The people of this flourishing parish will soon have an opportunity of congratulating their pastor on his marriage. Wedding cards recently received noted the fact of the marriage of Rev. Marcus R. Paroungian of this place to Miss Clara C. Mathews, of Barton Landing. Miss Mathews is a well-known and highly successful Epworth League worker, being one of the district officers and very efficient in her department. Above all things she is a worker, and will make a most estimable helpmate for her husband. The groom is a graduate of the Central Turkey College at Aintab, and also of Drew Theological Seminary, and has made a record of which his friends may well be proud, being one of the brilliant young ministers of the Conference. The ceremony was performed at Northfield by Rev. L. P. Tucker, a long-time friend of the groom. A thousand good wishes to the happy couple, and a long life of great usefulness! **REPLAW.**

MONEY MADE IN A MINUTE.

I have not made less than \$15 any day while selling Centrifugal Ice Cream Preserver. Any one should make from \$5 to \$8 a day selling cream and from \$7 to \$10 selling preservers, as it is such a wonder, there is always a crowd waiting cream. You can freeze cream elegantly in one minute and that astonishes people as they all want to taste it, and then many of them buy a preserver as the cream is smooth and perfectly frozen. Every freezer is guaranteed to freeze cream perfectly in one minute. Any one can sell ice cream and freeze it themselves. My sister makes from \$10 to \$15 a day. W. H. Baird & Co., Dept. 33, 215 E. Pittsburgh, Pa., will mail you full particulars free, so you can go to work and make lots of money anywhere, as with our freezer you can make a hundred gallons of cream a day, or if you wish, they will hire you on liberal terms.

EPWORTH LEAGUE CONVENTION.—The trip Rev. F. B. Graves has arranged to the International Convention of the Epworth League is especially attractive. The route via Lake Winnebago and northern Wisconsin is one of the most picturesque in New England. Mr. Graves will have special day coaches and sleepers, and his trip, taking in Ottawa, Quebec, Montreal, Lachine and Long Sault Rapids, etc., is one of the best opportunities for sight-seeing as well as for attending the convention. Mr. Graves may be addressed at 36 Bromfield St., Boston.

Epworth League Conference.

The third international conference of the Epworth League, which is to be held in Toronto, Can., July 15-18, promises to be one of the largest gatherings in the history of the organization. The New England committee on transportation, after giving careful consideration to the advantages offered by various routes, has just announced the selection of the Central Vermont line through the Green Mountains as the official one from Boston and the low round-trip rate of \$11.50. The arrangements provide for transportation via Montreal, both ways, and as a stop-over and time-extension privileges returning will be granted, opportunity is afforded for many desirable excursions from Montreal or for a few weeks stay at some of the charming resorts in Vermont or on the islands and shores of picturesque Lake Champlain. A special train will leave the Union Station, Boston, July 14, at 11:30 A. M., and arrive at Toronto the following morning at 7:15.

TO LET.

At Truro, Cape Cod, a furnished summer house of nine rooms, barn, carriage house, two and one-half acres of land. For further particulars and terms address, Rev. G. C. OGDON, Walpole, Mass.

Drew Theological Seminary.
Next term opens Sept. 14. For information address the President,
HENRY A. BUTTZ, Madison, N. J.

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And a good appetite go hand in hand. With the loss of appetite, the system cannot long sustain itself. Thus the fortifications of good health are broken down and the system is liable to attacks of disease. It is in such cases that the medicinal powers of Hood's Sarsaparilla are clearly shown. Thousands who have taken Hood's Sarsaparilla testify to its great merits as a purifier of the blood, its powers to sharpen the appetite and promote a healthy action of the digestive organs.

Church Register.

HERALD CALENDAR.

Norwich Dist. Min. Assn. at Uxbridgeville, Mass.	June 14, 15
New Bedford Dis. Min. Assn. at Sandwich, Mass.	June 14, 15
Dover District Fr. Mtg. at Portsmouth, N. H.	June 14, 15
Lewiston Dis. Ep. League at Lisbon, Me.	June 22, 24
St. Albans Dist. Min. Assn. at Enosburgh Falls, N. Y.	June 22, 23
Colebrook Camp-meeting, New England Chautauque S. S. Assembly, Lakeview, N. C.	July 6-9
Reading Chautauque S. S. Summer School and Assembly, at Reading Camp-ground, Empire Grove Camp-meeting, Weira Camp-meeting, Willimantic Camp-meeting, Hedding Camp-meeting, Groveton Camp-meeting, Marthas Vineyard Camp-meeting, Asbury Grove Camp-meeting, Claremont Camp-meeting.	July 19-20 Aug. 2-21 Aug. 12-22 Aug. 16-20 Aug. 22-29 Aug. 23-28 Aug. 29 to Sept. 4 Aug. 18-22 Aug. 23-29 Aug. 24-30

POST-OFFICE ADDRESSES.

Rev. J. O. Knowles, D. D., 37 Plymouth St., Springfield, Mass.
Rev. A. S. Ladd, Waterville, Me.
Rev. Robert Clark, 114 Mulberry St., Pawtucket, R. I.

ARMENIAN BOYS WANT HOUSEWORK.—Among the Armenian refugees in this city there are several boys and young men who are willing to do housework this summer without wages, for the sake of learning English. I should be glad to communicate with any one who may wish to employ them.
ALICE STONE BLACKWELL.
Dorchester, Mass.

LEWISTON DISTRICT EPWORTH LEAGUE.—Will the secretary of each local chapter on the district immediately inform Miss Addie Frost, Lisbon, Me., of the number who will probably attend the district convention which is to be held at Lisbon, June 22 and 24. It will be a great help in arranging for entertainment. Remember the Golden Rule.
THOS. P. BAKER, Dist. Sec.

EAST DISTRICT APPOINTMENTS FOR 1897-98.

P. E. indicates Presiding Elder; B., Bishop; P. A., Preachers' Aid; M., Missions; Ch. Ex., Church Extension; P. A., Freedmen's Aid; Ed., Education.

	P. E.	B.	P. A.	Mis.	Ch. Ex.	P. Hk.
Ballardvale,	\$12	\$4	\$10	\$15	\$3	\$5
Beverly,	32	10	30	100	8	10
BOSTON:						
Meridian St.,	80	30	35	200	60	60
Orion Heights,	10	2	4	50	2	2
Saratoga St.,	80	30	75	100	40	60
Ryfield,	24	9	18	50	12	10
CHELSEA:						
M. Bellingham,	84	32	70	275	35	12
Walnut St.,	70	30	60	250	30	12
DANVERS:						
Tapleyville,	48	12	30	125	15	25
Roxe & Hamilton,	15	5	10	25	5	5
Everett,	88	30	80	225	30	14
GLOUCESTER:						
Bay View,	18	8	16	35	5	5
East Gloucester,	12	5	8	25	4	2
Prospect St.,	75	30	87	225	35	60
Birchdale,	30	5	30	90	10	15
Groveland,	12	5	5	30	4	5
Ravens'l. Pkpie's Ch. 30,	30	5	5	60	5	4
Lawson,	64	35	65	225	50	12
Ipwichee,	36	17	35	100	15	20
LYNN:						
Boston St.,	84	32	65	350	30	12
Broadway,	31	3	8	55	4	5
First Church,	122	62	120	450	60	30
Highlands,	6	1	4	15	3	2
Lakeside,	6	1	3	10	1	1
Maple St.,	52	30	40	200	20	10
St. Luke's,	12	5	5	45	4	4
St. Paul's,	50	40	85	325	40	70
South St.,	48	30	60	200	35	40
Trinity,	38	8	18	60	10	15

Our Book Table.

History of Ante-Pedobaptism from the Rise of the Pedobaptists to A. D. 1600. By Albert H. Newman, D. D., LL. D. Philadelphia: American Baptist Publication Society. Price, \$2.50.

This volume contains a study of the origin of Baptist views. The author finds faint traces of them in the twelfth century, and fuller development under Thomas Munger in the opening of the sixteenth. The book gives a pretty full review of the anti-papal sects in the various countries of Europe. They were not generally Baptist, but the Baptist view was developed among them. The Waldenses led the opposition to Rome in the Middle Ages, and other opposition sects came up in the several countries of Europe. They had become numerous before Luther appeared, and were preparing the way for a European revolution which was precipitated by the monk of Erfurt. The history is interesting as giving an account of this pre-Reformation Protestantism. It is a study at once of the rise of the people and their aspiration for a purer faith.

With this popular study the author of course endeavors to trace the rising current of Baptist sentiment. He recognizes the large amount of error mixed with these early teachings, and sifts out the grains of truth. He assumes that the Apostles were good Baptists, and that soon after them the whole church went over to Pedobaptism. We regret that he did not publish the document containing his authority for such a revolution. Probably it was not in hand when he wrote. Of course he did not make such a statement without the documents within reach. We have never happened to see them; and if he does not produce them in his next edition, we fear the uninitiated will think he is writing out of his own consciousness.

The Open Mystery: A Reading of the Mosaic Story. By A. D. T. Whitney. Boston: Houghton, Mifflin & Co. Price, \$1.25.

This volume contains a rational reading of the Bible story from the creation to the settlement of the twelve tribes in the Holy Land. The author attempts to grasp the spirit of the narrative, to get at the heart of truth, and to bring to the surface what lies back of the letter; and this requires a mind in sympathy with the truth even more than the capacity to measure the forms in which the teachings of revelation are set. She gives less attention to the literal garden, the first crime, and the deluge, than to their real meaning for the race. The garden meant a happy beginning, the death of Abel a dark passage and downward tendency, while the deluge was a great cleansing. The moral lesson was more than the historic fact. It is this inside and unseen history which Mrs. Whitney prizes above the letter of the law. This inner history is not exposed to the criticisms of philosophy and science. The lesson is the same, whether there was any literal garden or not; the moral is the same, whether there was a literal Jonah and Job or not. It is the historic element to which we cling that makes all our trouble about Biblical interpretation. The method is not a new one; the Mystics discovered and practiced it long ago; and probably earlier readers saw a wide difference between the letter and spirit. St. Paul emphasizes the spirit without obscuring the letter. The author of this book has followed this subterranean current through the early ages. The truths and lessons found are important and presented in language at once clear and beautiful.

The Stand-By. By Edmund P. Dole. New York: Century Company. Price, \$1.25.

Mr. Dole hails from Hawaii, but in this volume furnishes a story of the prohibition fight in New England. The hero of the story wins the name used as the title during his college days, when he leads his crew to victory in an exciting boat race. As editor of a reform paper in a Maine town he finds himself at the head of the prohibition party. The town was ruled by a brewer of wealth and intellectual resources. The temperance question is fairly treated, for the brewer has put down all the worst abuses, and the struggle is on the principle and the enforcement of existing laws. The romantic element comes in when the hero becomes interested in the brewer's daughter. The most surprising of all is the assurance that the story is founded on fact. We are not told how much fact; but, much or little, it is very true to reality. The author writes strongly and puts his case with ability. There is a rush about his narrative, a hurrying on to an irresistible conclusion.

Talks to Young Men. By Charles H. Parkhurst, D. D. New York: Century Co. Price, \$1 each.

These are twin books, the work of a man who knows how to fight with beasts at Ephesus and to furnish inspiration and direction to the young of his flock. The "Talks" in both volumes are excellent. The author is familiar with the world, and knows the needs of the young in his congregation and age. He opens with "The Stuff that Makes Young Manhood," and gives "The Body as the Foundation of the Man." Then follow "The Young Man Entering Life," "The Young Man's Religious Life," and his career as a man and citizen. "The Young Man on the Fence" is in an unenviable position. "Talks to Young Women" are equally crisp, fresh and suggestive. He gives woman an eminent place, though man holds the headship in the household. "The True Mission of Woman," "College Training," "Woman without the Ballot," "Safeguards in Marriage," and "Child Training," are among his titles. He evidently

does not so much believe in the new woman as in making the old one over. In both volumes the dangers of the young are pointed out and the true safeguards.

The New Apologetic. Five Lectures. By Milton S. Terry, D. D., LL. D. New York: Eaton & Main. Price, \$1 each.

Apology is defence of the Gospel. In this volume the author considers the true and false methods of meeting modern philosophical and critical attacks upon the Christian religion. Unchanged in its character and animus, indelibly appears with new phases and methods of attack. The Christian apologist must adjust his defence to these changes of conditions and method. The true soldier will not use his flint lock when the enemy has adopted the needle-gun and rifled cannon. The apology of the primitive church, and even that of a hundred years ago, is obsolete. The enemy comes today in a new form and with new weapons. The author shows how to meet him. Opening with a clear and wide historical retrospect, he follows with the philosophical, literary-critical and comparative apology, closing with the positive defence. The treatment is clear, discriminating and orderly; the language is accurate and forcible; the argument is conclusive.

Ebenezer: or, Records of Prevailing Prayer. By H. L. Hastings. Boston: H. L. Hastings. Price, \$1.50.

Mr. Hastings believes in prayer as well as work, and in this ample volume has gathered up the evidences of striking answers to prayer. The matter is divided into three parts: 1. Prayers for Rescue, Relief and Blessing. 2. Prayers for Healing. 3. Prayers for Conversion. Some of these facts came within his own knowledge, while others were gathered from what the author considered reliable sources. He does not trouble himself much with the theories about prayer; he goes down to the bottom facts and is content therewith. Prayer must always remain the most distinguished earthly privilege of the Christian. It is the way of access to God, the method of communion with the invisible world, and as such must ever remain to the believer a theme of profound and tender interest.

The House of Dreams. New York: Dodd, Mead & Co. Price, \$1.25.

"The House of Dreams," like "Gates Ajar," opens into the great invisible reality. Then come: "The Sanctuary of the Winds," "The Arch of Fear," "The Land of the Lowly," "The Bridge of Hell," and "The Throne of the Highest." Borne on the wing of a powerful imagination, the author ventures to survey the whole region of "the beyond," and to interpret for us the meaning of the great world into which the living are soon to enter. It is the boldest book of the kind that has been issued.

The Landlord at Lion's Head. A Novel. By W. D. Howells. Illustrated by W. T. Smalley. New York: Harper & Brothers. Price, \$1.75.

This is a summer resort story, and like all those by Mr. Howells has the quality of readability. The author is optimistic, always letting sunlight in upon his canvas and giving us words of cheer. The adverse passages in the story give emphasis to the brighter ones. The Durgin farm becomes the Lion's Head House, carried on by Mrs. Durgin, aided by her sons, Jackson and Jeff, and Cynthia Whitwell. Jeff and Cynthia find some affinity; but at Harvard the young man is led astray by a false light, and finally marries Miss Voevod. Meantime Cynthia gets the artist Westover. The characters stand out in relief, and the story contains passages of much power.

Lost Lineage. By Carrie Goldsmith Childs. New York: Mayflower Publishing Co. Price, \$1.

This is a story of crime and its revelation. The scene is laid about New York city, the old ancestral farm, and St. Augustine. The characters are well drawn, the movement is rapid, and the variety agreeable. The pictures of scenery are graphic.

Saint Eva. By Amelia Pais (Mrs. Barry Pais). New York: Harper & Brothers. Price, \$1.25.

This is a simple tale, full of tragic elements. Human love and treachery meet in contrast and result in tears and a broken heart. Eva Corona, daughter of an Italian father and an English

mother, grew to beautiful womanhood. Clayton Seaford proposed to her; but, on coming to an estate, he thought her beneath him. The disappointment broke her heart, and her death by lightning ends the tale. The book is written in an easy style, with passages of much power.

Magazines.

—Harper's Magazine for June is a choice number, with special features of great interest. Edwin Lord Weeks leads in "A New Switzerland," being an illustrated account of Dauphiné, a part of Switzerland hitherto uninvaded by the tourist. Dr. Henry Smith Williams has an instructive article on "Meteorological Progress of the Century." Dr. T. Mitchell Prudden, in "An Elder Brother to the Cliff Dwellers," describes the remains of an old tribe of the cliff men in the San Juan region. Charles Moore tells of "Henry Gladwin and the Siege of Pontiac," a pre-revolutionary incident. T. P. O'Connor, M. P., describes "The Celebrities of the House of Commons." Poulney Bigelow continues his "White Man's Africa." Frank R. Stockton begins a new story, "The Great Stone of Sardis," and George Hibbard contributes "Within the Eye of Honor." There is no article in the number without the quality of readability. (Harper & Brothers: New York.)

—Scribner's for June contains two articles that will be read with special interest. The first is the highly illustrated paper by James W. Alexander on "Undergraduate Life at Princeton." The illustrations are by W. R. Leigh, and include portraits of three presidents, buildings, groups of students and shaded walks. By aid of the pictures the author has given a striking view of student life in that old and honored institution. Montgomery Schuyler has given an equally impressive view of "The New Library of Congress," with illustrations by Ernest C. Peixoto. The mass of granite, 470 by 340 feet, cannot fail to be impressive from its mere magnitude, but the effect is heightened by the skill of artist and architect. Among other contributions of interest are those by Stephen Crane, "The Open Boat," Octave Thanet, "The Non-Combatant," and C. D. Gibson, "London Salons." (Charles Scribner's Sons: New York.)

—The Atlantic Monthly for June is one of the best numbers of that magazine. Benjamin Ide Wheeler leads in an article on "Greece and the Eastern Question." Albert Shaw follows in the discussion of "The Municipal Problem and Greater New York." William J. Shearer makes a criticism of "The Lock-Step of the Public Schools." W. P. Trent has an elegant and optimistic article on "Tendencies of Higher Life in the South." Col. T. W. Higginson concludes his interesting series of sketches under the general title of "Cheerful Yesterdays." It is an eminently readable number; there is no dry article. (Houghton, Mifflin & Co.: Boston.)

—St. Nicholas for June, as a seasonable number, abounds in out-door life and sports which cannot fail to be pleasing to the young. The frontispiece, engraved for St. Nicholas, is Madame La Brun's portrait of herself and daughter. Rev. W. H. Woods leads in a poem, "Laddie's Fishing." John Bennett continues the story of "Master Skylark," with pleasing scenes and incidents. "The Risks of a Fireman's Life," by C. T. Hill, has graphic description and striking illustrations of imminent dangers and hair-breadth escapes. "Plants that Feed upon Insects" contains illustrations of the sundew and pitcher plant family. "A City in a Volcano" is an account of the curious West India islet of Saba. The number compares favorably with the past. This magazine is always adapted to the tastes and needs of youth. (Century Company: New York.)

—The June Frank Leslie's has a fine series of articles, amply illustrated. "Homes in Greece" and "Crete and its Vicissitudes," the leading articles, are profusely illustrated by views of the scenery, the people, and the royal family of Greece. Henry E. Haydock has an

illustrated paper on "A Day with the Trout," Rev. Dr. E. B. Parsons, in "The American University and Colleges" series, gives liberal sketches of "Williams College," with fine views of its scenery, buildings and men. "A Visit to Cairo" blazes with pictures. Florence Fenn Forman's "Locomotion in India," "An Inclosed Garden," and "Baltimore in her Centennial Year," are other titles of interesting articles. The number has variety as well as beauty and valuable material. (Frank Leslie's Publishing House: New York.)

—The New World for June has an unusually attractive table of contents. The articles are not only able, but read-able. They contain strong meat, well-cooked and seasoned. William W. Fenn leads, with "The Possibilities of Mysticism in Modern Thought." He is followed by Edwin A. Abbott's "Fragment on the Ephesian Gospel." James M. Whitton contributes "Jesus the Ideal Man," a criticism on Dr. Martineau's view of Jesus as a man with imperfections. "The Problem of Job," by Josiah Royce, is followed by Edward F. Hayward's "Thought as a Remedial Agent." Charles P. Parker contributes "The Philosopher of Harmony and Fire," and F. H. James gives "The Theism of China." W. J. Mutch shows the need of "Adaptation in Missionary Method." Orello Cone concludes with "The Paul of the Acts and the Paul of the Epistles." (Houghton, Mifflin & Company: Boston.)

—The Missionary Review of the World for June contains a valuable list of articles. The "Spiritual Movements of the Century," "The Transformation of Uganda," "Persian Mohammedans," and "The Awakening of the American Negro," are in the first part; while the second tells of missions during Victoria's reign, "Hinduism," "New Life in the Far East," and the "International Missionary Union." The reports from the field are full of interest, showing how rapidly the Gospel is being extended to the remotest parts of the globe. Each mission is but a point of light in the dense darkness of heathenism, but the tapers are being multiplied until they will ere long become a blaze of light around the world. (Funk & Wagnalls: New York.)

—The Century for June opens with "Victoria's Coronation Roll," with her picture at four years of age as the frontispiece, and with other portraits in the body of the article. In "The Shaw Memorial and the Sculptor St. Gaudens," "The History of the Monument" is by Edward Atkinson, and the story of the sculptor, with illustrations of his works, is by William A. Coffin. T. W. Higginson gives a further touch to the picture by telling of the conduct of the colored troops under fire. General Porter continues his "Campaigning with Grant." Gustav Kobbé tells of "Jerusalem in the Lighthouse Service." Mary Hartwell Catherwood recounts "The Days of Jeanne d'Arc." The number is unusually good, and contains little the reader will wish to pass without examination. (Century Co.: New York.)

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THE MEDICAL MISSION, BOSTON.

Mrs. C. F. Rice.

THE Medical Mission at the North End of Boston was opened in October, 1894. To Professor Harriette J. Cooke, the present superintendent, we owe the conception and organization of this new departure in Boston city mission work, and its present success is largely due to her wise and sympathetic leadership. While working with the University Settlement at the Epworth League House, she became convinced of the great need of such a mission, and with the late Dr. Woodvine often discussed the possibility of its organization. Other Boston physicians became interested, and when Miss Cooke finally approached them with her plans for opening the Mission she found them not only willing to listen, but ready with hearty approval to co-operate with her.

On account of the close connection between the University Settlement and the Medical Mission, it was evident that the physicians should be in harmony with the Boston University School of Medicine. All its physicians are homeopathic, and the resident physician is a young man who is pursuing studies at the Boston University School of Medicine. The successful inauguration of this Mission is very largely due to the providential help of these able physicians, men of strength, calibre and truth; men not only high in their profession, but devout Christian gentlemen as well.

The Mission was at first wholly dependent on spontaneous contributions, much of the money coming from personal friends of Prof. Cooke, or from those interested in the work through her representations of its needs. When the work was fairly begun, funds and supplies came in to meet all the actual demands.

But from its small beginnings it grew so rapidly that those most interested felt it should have some substantial backing, some closer connection with organized benevolent work and workers, to assure its future support. The Woman's Home Missionary Society of the New England Conference became convinced that medical mission work was directly in its line of duty, and, after estimating the amount needed for its support, concluded to adopt the work as its own. In July, 1895, just nine months after the Medical Mission had been opened on Hull Street, the Woman's Home Missionary Society appropriated \$700 for the work of the next year. Prof. Cooke continued to act as superintendent, and the same medical director and board of physicians gave their services.

Dr. A. H. Powers, of the Boston University School of Medicine, a specialist in surgery and a skillful physician, is medical director. It is a great cause for thankfulness that a man of such high reputation in the profession is willing to meet those needy people every week and to give this work the benefit of his wisdom and experience. Among the people of the North End he is known as the "Great Doctor," and he has won a large place in the regard of those living in that region, both because of his skill and of his Christian kindness. He is at the Mission every Wednesday morning from 10 to 11 o'clock.

Dr. John Ulrich, a specialist for skin diseases, has an office hour at the Mission every Tuesday morning. The poor suffer especially from skin diseases, induced by unsanitary surroundings, bad air, improper and insufficient food, and lack of cleanly habits, and Dr. Ulrich has found a large field for his skill and has been very successful. The Doctor has shown constant interest in the spiritual work of the Mission, and has helped in many other ways as well as professionally.

Dr. Albert Horz, of the Congregational Building, a specialist for diseases of the ear and eye, meets his patients every Friday morning. Normal quickness of sight and hearing are especially important to those who have no other capital than their bodily strength, and among the poor a defect of eye or ear may mean a life-long dependence upon charity. When we consider that proper help in childhood or at the first sign of trouble may save from blindness or total loss of hearing, we may perhaps realize something of the importance of Dr. Horz's work among the poor.

These men give their services gratuitously. The resident physician visits those who are too ill to come to the office, and a trained nurse, a graduate of the Massachusetts General Hospital, assists at the clinics and cares for the out-patients in the homes. She goes into these homes, which are often destitute of every comfort, and carries nourishing food, delicacies and cleanliness. To her belongs the pleasant duty of distributing the fresh clean bedding and the pretty suits of baby clothes provided by our auxiliaries and Leagues. She often cleans and "sets to rights" the disorderly rooms and washes and feeds the neglected children. After winning her way to the hearts of these poor sick mothers by her kindness, how readily they will listen to the story of Christ who healed the sick and comforted the broken-hearted! How eagerly they look for her daily visit, and when health returns how natural for them to go to the service where the doctor and nurse are ready to give them a cordial welcome. A Gospel service of song, Scripture and prayer is held in the waiting-room once each week, and stories are read or talks on health given the other days.

From this brief sketch of the workers and their work we may gain some little idea how a Medical Mission differs from a dispensary. Both may be assisted by skilled specialists, both dispense advice and medicine, but the Medical Mission does not stop there. It cares for the

souls of the poor as well as for their suffering bodies. Indeed, its purpose is to open the way for the Gospel.

If, some morning, you enter the Medical Mission on Hull Street, you will find in the front room next the street the physician whose hour of attendance it is, and perhaps with him the resident physician, or the nurse, if the patient be one who needs the aid of more than one person, as in a surgical case or where bandages are to be applied.

Across the small hall you may enter another room, perhaps filled with patients awaiting their turn to consult the doctor. With these waiting patients and their friends some of the workers, Prof. Cooke, or the nurse, will be holding an informal Gospel service. A short portion of Scripture is read, a prayer offered, a touching or helpful incident read or related; but whatever else is done, there is always a song service, and the tiny melodeon is used to accompany the voices of the singers. It sometimes happens that a little mission Sunday-school scholar is among the waiting patients. Then it is pathetic to see the interest with which the old and sick listen to her fresh young voice as she sings "Jesus loves me, this I know."

If you feel a little crowded in this small waiting-room, go into the narrow back room and look at the stores from which the needs of these poor people are often met. Pull open a drawer and look at the neat piles of dainty baby-clothes—a complete suit in each bundle, soft flannels and snowy slips—awaiting the unexpected twin whose little brother or sister will need all the poor mother could get ready for her baby, or that little one who comes into a world where nobody has made ready for him. Here are bright calico aprons and slips which can be used to cover the rags of children who are to be sent into the country for a day of fresh air. Here are new sheets and pillow slips for the sick who haven't even a change of bed linen; warm comforters; worn but clean blankets, some of them cut down just large enough to wrap a sick child or to cover the cold feet of an aged invalid. There is a closet which ought always to be well stocked with jellies and canned fruits, food preparations, malted milk and beef extracts—all those things so welcome and necessary to the sick. A row of small pitchers and mugs should be in place, and little covered dishes, an invalid's drinking cup and glass feeding tube, napkins to cover the food, and plenty of towels. The box for pure white soap should never be empty. You may notice a small collection of toys. These are sent by more fortunate children for the little convalescents who have nothing with which to while away the long hours when mother is out earning the next meal. All these speak of the friendly, helpful work of the Medical Mission; and through their agency and the Christian sympathy of physician, nurse, or visitor, many hearts have been touched and have been led to bring their sin-sick souls to Christ for healing.

North Cambridge, Mass.

Gordon Missionary Training School.

The eighth annual closing exercises of the Gordon Missionary Training School, Boston, took place on Thursday, May 20, at the Clarendon St. Baptist Church. The year's work was well represented by examinations in "Biblical and Practical Theology" and "Exegesis" under Rev. F. L. Chapell, "Synthesis, History and Interpretation of the Bible" under Dr. James M. Gray, and "Physiology, Hygiene and Emergencies" under Dr. Julia Morton Plummer.

In the evening brief addresses were given by students from the various departments, upon such subjects as "The Genuineness of the Bible," "The Inspiration of the Bible," "The Near and the Far in Prophecy," "The Sacredness of the Human Body," "Practical Christian Work," etc., closing with the conferring of certificates upon the twenty-seven graduates and an earnest address by Rev. Wm. H. Breed of the executive board. A pleasant feature of the evening was the presentation, on behalf of Mrs. Gordon, of a copy of the "Constitution Hymnal" to each member of the graduating class. This book was compiled by Dr. Gordon, the founder of the school, and Dr. Arthur T. Pierson, its present president, and contains several beautiful hymns written by Dr. Gordon himself.

The interdenominational character of the school was evidenced by the fact that its 136 members represent nearly all of the prominent evangelical denominations. Some of the graduates are already under appointment for the foreign field; some are to carry the Gospel message into the neglected portions of our own New England; while others will serve as pastors' assistants, church missionaries, and rescue workers.

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Review of the Week.

Tuesday, June 1.

- An earthquake shock throughout the South and the West.
- Hawaii denies that she has violated her treaty with Japan; she will neither pay indemnity nor change her policy.
- Sugar lands overflowed by a crevasse below Baton Rouge.
- The filibustering steamer "Dauntless" captured by the U. S. S. "Marblehead" and taken to Key West.
- A coaching party from a Brooklyn church run into by a Long Island railroad train; six dead; fifteen hurt.
- The South Carolina Dispensary law practically set aside by a Circuit Court decision.

Wednesday, June 2.

- The Sultan withdraws his objections to Dr. Angell as minister to Turkey.
- The International Commercial Congress opens in Philadelphia.
- Snow and ice in New York State on June 1.
- The American Medical Association begins its jubilee celebration in Philadelphia.
- Ellis H. Roberts, of New York, selected to be Treasurer of the United States.

Thursday, June 3.

- The Spanish ministry resigns.
- The Ward Line steamer "Valencia" fired upon by a Spanish cruiser.
- At the banquet given to the International Commercial Congress in Philadelphia President McKinley assures business men that good times are coming.
- More than one-fifth of the Tariff bill acted upon.
- The British Bimetallic League meets in Manchester.
- The Naval War College at Newport opened by an address from Hon. Theodore Roosevelt, Assistant Secretary of the Navy.

Friday, June 4.

- Many persons drowned by floods in the Danubian Valley.
- Cocaine, Rice flooded with counterfeit notes on its bank made in this country; the alleged counterfeiters arrested.
- Turkey's terms refused by the Powers.
- Ex-Secretary John W. Foster declines the appointment of Ambassador to Spain.
- Big fire in Alexandria, Va.; property worth nearly half a million destroyed.
- The armored cruiser "Brooklyn" sails for England.

Saturday, June 5.

- An Urbana, O., mob lynches a Negro after a fight with militia; two citizens killed and several wounded.
- Lawrence Townsend, of Pennsylvania, nominated Minister to Portugal.
- Pennsylvania's Inheritance Tax law, from which the State expected to derive a revenue of nearly \$1,000,000, pronounced void.
- The Commercial Congress in Philadelphia adjourns; the foreign delegates to make a tour of the country.
- Herr Von Tausch, the German police chief, acquitted of the charges of perjury, high treason and forgery.
- The members of the Postal Congress start on their trip through the country.
- Vesuvius in eruption, the most severe since 1872.
- The grain stored in New York for the famine sufferers in India to be sold and the money forwarded.
- The blame for the explosion in this city, on March 4, divided between the Gas Company and the Construction Company.

Monday, June 7.

- A Florida Negro lynched for trying to murder a whole family.
- Earthquake shocks in Montana and Virginia.
- England, France and Italy formally protest against the retrocession of Thessaly to Turkey.
- A sea armistice signed; the Greek fleet to quit Ottoman waters, and the Turkish fleet to remain in the Dardanelles.
- Canvases to continue in power, the cabinet to be rearranged.
- Francis Schlatter, the healer, found dead in Mexico, apparently from starvation.
- The torpedo boat "Porter" runs forty-two miles in one hour and fifty minutes.
- A cloud-burst in France causes loss of life and the destruction of mills and other property valued at 10,000,000 francs.

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BISHOP FOSTER'S SILVER ANNIVERSARY.

CHICAGO appropriately observed the twenty-fifth anniversary of the election to the Episcopacy of Bishops Merrill and Bowman; New York honored itself in honoring Bishop Andrews; and on the evening of Monday, June 7, a great gathering of Methodists of Boston and vicinity evidenced the reverence and affection felt for Bishop Foster.

The meeting was in People's Temple. Hon. O. H. Durrell presided, which is equivalent to saying that the duties of a presiding officer were well performed.

The Scripture was read by Rev. J. D. Pickles, Ph. D., and prayer offered by Rev. Dr. W. N. Brodbeck. Some part in the service was assigned to the presiding elders whose districts come to Boston. The singing was by the choir of the church, with a solo by Mrs. L. W. Burles. Letters or telegrams were announced from Dr. J. W. Hamilton and D. H. Moore, from Miss Frances E. Willard, from many of the Bishops, etc.

At an appropriate point in the exercises Mr. Joshua Merrill, in behalf of the laymen of Boston, presented to Bishop Foster a silver loving-cup.

The addresses were by Mr. Joshua Merrill, representing the laity; Rev. Dr. W. R. Clark, for the ministers; and Bishop Mallalieu, speaking for the Bishops. At the close Bishop Foster made brief response.

Mr. Merrill's address embraced large quotations of eloquent passages from Bishop Foster's writings; and otherwise was brief, but appropriate. Bishop Mallalieu also occupied little time; the brevity, however, was that which arises not from lack of much to say, but from condensation of thought and the pruning of redundancies.

The longest of the three addresses was that of Dr. Clark. Delivered with face directly toward the Bishop and so away from the audience, but spoken in rich, full tones distinctly heard in every part of the audience, it was a masterpiece in thought and in felicity of verbal expression.

It would be a pleasure to present a verbatim report of the speeches; but as stern limitations of space prevent, the following must suffice.

Mr. Merrill said:—

"To look out upon so large a body of the lay members of our church with emotions which I shall find it difficult to express, I am proud to be selected to represent so intelligent and loyal men and women, old and young, who, moved by one impulse, have come to this Temple to show in a public manner their love and respect for Bishop Foster. Mr. President, having been appointed a representative of the lay members of our church in New England Methodism, to offer in their name felicitations to our Bishop Foster upon twenty-five years in the arduous duties of the episcopacy, in the name of the great body of laymen I extend my most hearty greetings to the good Bishop, thanking God that he has been permitted to continue to labor to care for the welfare and prosperity of our beloved church. Nature did a great work when Bishop Foster was created; and great learning and mental power polished his personality so that it has won all hearts.

"I shall never forget the impression made upon me on the occasion of the address given to Bishop Foster when he first came to Boston; and the feeling of respect and love has grown as the years have passed away. I echo the feelings of all the members of all the churches when I say that never was a man more loved by all the laity of our church.

"It is a delicate compliment to an author to quote from his books. [Here followed large quotations from Bishop Foster's recent publications.]

"And now, Bishop, I express to you my great love; and in the name of the great body of the laity of our church, in whose service you have spent almost your entire life, I beg again to assure you of the deep love of each and all; and we earnestly pray that God may have you always in His care, and that He will further prolong your life. And our earnest hope and our prayer to Almighty God is that we may all be counted worthy to have ministered unto as an abundant entrance to the ineffable joys of the redeemed in heaven, where, in loving companionship with all God's redeemed family, we may enjoy eternal happiness."

We can present only a part of Dr. W. R. Clark's address:—

"Bishop Foster, I have been charged with the grateful duty of voicing the affection and reverence of nine hundred and seventy Methodist ministers of New England for you. Let me name a few reasons why your brethren cherish you with profound and loving reverence:—

"We are grateful to you for the object lesson you have furnished of the true relation of ministers to place and preference. The place has invariably sought you, and not you the place.

"We are grateful to you for the model of an apostolic preacher that you have given. In addition to the princely gifts God gave you and the costly culture which you brought to the ministry, there are four things that have specially integrated and ennobled that model, which I shall just hastily name: The first is your conscious call to the ministry. This has been a distinct conviction, growing in your heart, under which you have never weakened or faltered in the line of duty it indicated. Another element entering into the model of which I spoke is your clear consciousness of Christ formed within you. With that consciousness you have toiled mentally steadily on, not to evolve truth, glorious as it might be, or to formulate splendid systems of truth worthy of universal confidence, but to make all men see what is the fellowship of the mystery which has been hidden in God since the beginning of the world—the mystery of the God-man, the Redeemer of this world. He has ever stood transfigured before your inner eye; and as we have listened to your rapt deliverances you have seemed to shout, 'Crown Him! Crown Him! Crowns become the victor's brow.' Another element is your innate love of truth. You have loved it for its inherent beauty, for its revelation of the character of God, for its solution of life's great problems, for its reaching connections and the rhythm of its eternal harmonies. Another element is your self-forgetting love for man as man. You have longed after him in the tender mercies of Jesus Christ.

"It was impossible that this fourfold dynamic in your soul should fail to create the utmost diligence in your ministry. You have studied God, you have studied redemption, and have sought to bring redemption and man together. You have found in the Old Testament as in the New God's thought standing out brightly everywhere. You have gone to Sinai, trembling under the thought of God, feeling His high presence, rapt in contemplations of the majesty of His being and His government, and you have made men feel how terrible a thing it is to collide with that government and be under the ban of the Almighty. You have gone to Calvary, and melted and lifted and upborne, you have opened to your hearers apocalyptic visions of divine mercy and love.

"You have endeavored yourself to be in your administrative duties. You have made your high office no sinecure. Your official decisions, your semi-official decisions, your private counsel, have touched the church everywhere. As you have presided at our Conferences, by your prompt and accurate rulings, by your patient attention to details, by your tender interest in the ministers and their families, by your constant care that justice should be done, you have endeavored yourself to be our hearts. Not single official decision of yours has ever been reversed by the General Conference.

"We are grateful to you for your catholic and progressive leadership.

"I must hasten, in conclusion, to say another word. Above all that you have ever written or said or done has been the character which for three-quarters of a century you have been building. You have ruled with regal sway the domain within your own soul, and have brought it into loving submission to the great God, and trained it to noble thought and noble feeling, and so have gone out from you unconsciously personal influence that will be best felt in the years to come—Influences silent, but life-giving as the sunbeams. It was in the grand strength of this noble character that you laid aside so gracefully the multifarious duties of your episcopate—gracefully as the bud lays aside its stiffened covering to disclose its hidden beauty and fragrance.

"And now, my dear friend, let me bring to you the loves of 970 ministers—our feeble tribute, your crown. Wear it long yet in our midst, where your presence is a cumulative benediction. Wear it as you shall be translated to shed your light upon holier regions. Wear it as you shall prolong your labors within the vale. Wear it when the Master shall say to you, 'Well done, good and faithful servant; enter thou into the joy of thy Lord.' O God, our fathers' God, let the mantle of our shining prophet fall on us!"

Bishop Mallalieu said:—

"We most devoutly thank God that we still enjoy the inspiration of your words and the encouragement of your stainless life. I voice the feelings of all the Bishops when I say that there is no one of all the number who does not hold you in highest esteem and venerate you for your lofty ideals of Christian character and the spotless life you have lived and for your varied and exceptional attainments.

"It seldom happens that a man greatly distinguishes himself in more than one department; yet in your case it is difficult to decide in which of three separate fields you have most distinguished yourself. For sixty years you have been loyal to the American as well as the Methodist pulpit. You have proclaimed the Gospel in many parts of the world. When at last—and may the day be long deferred—you shall walk the streets of gold and linger beside the crystal river, you will meet very many who might have missed heaven but for your faithful preaching.

"Your success as an educator has been remarkable; for there are hundreds in the ministry of our church whose greatest incentive to great achievements is the influence exerted by you on their plastic minds in the classroom.

"Not less illustrious have you been in the field of authorship. It may be said that you have never printed a line which you need wish had been withheld from the light of day. Either of your volumes might answer as a fitting monument for any man with reasonable ambition; but the sweep of your mental toils indicates the sweep of your mental toils.

"And now you rest for awhile in the quiet and comfort of your beautiful home. Surrounded by your precious children and grandchildren, honored by your fellow citizens, revered and loved by the millions of your own church, your life is a calm and steady and radiant western sky. I know I voice the thought of all your colleagues and of all who have ever known you when I assure you that from the depths of all hearts there go up to God the most loving and kindest supplications that the true God, in the plenitude of His grace and mercy, will gently and graciously answer that yet stretches on before you, and in His own good time bring you to the full rewards and the eternal glory of heaven."

At the conclusion of the above addresses Bishop Foster made brief reply. Even a full verbatim transcript of his utterances would convey but an inadequate idea of the dignity, the beautiful childlike humility, and the deep spiritual influence which marked the man and his words. The words were few, and only a part of them are here reproduced. He said:—

"I should be more than a man or less than the least man were I not greatly embarrassed. The words spoken of me have been such as to humble me in the dust. The consciousness I have that I am wholly unworthy of the many things that have been said is so great that I am oppressed and bowed down. Some things that have been said have been a joy and a comfort. This occasion will go with me to my dying hour, and I think, will go with me in the eternal world. I have nothing but goodness and love from the whole Methodist people.

"My words shall be few. My religious life extends back to my infancy, and my ministerial life extends down to my early childhood. I thank God for godly parents and that religious impressions were made upon me from the cradle. I am my own spiritual father. I commenced preaching when I was ten years old; and as I was preaching to a company of children, when I knelt down to pray my heart was broken and I sobbed and wept and all the children did the same. I believe that two of them were converted at that very meeting, and they came into the church with me. My sense of sin was deep. My parents took me to a camp-meeting, and for five days and nights I wrestled with others, at the mourners' bench. But about midnight, the light came, and God came to me. I rose to go to my mother and tell her the strange fact that it was high noon to my soul; and I shouted all night.

"When I was thirteen years and six months old the circuit preacher on one occasion requested me to retire from the meeting place. I did so, frightened and wondering. After dinner he asked me to go into the adjoining room,

which frightened me still more. But he handed me an exhorter's license. And sixty years ago tonight my ministry as a traveling preacher began, when I was seventeen. A great joy to my heart is that for sixty years I have aimed at nothing but to try to save men. I rejoice, on thinking over my appointments, that there are more than three thousand names on the church record of persons brought to Christ through my instrumentality. I have striven all the time to build our great church in the beauty of holiness.

"Now, thanking you for your love and friendship, I pray that God may bless you and make you more and more holy, more and more efficient and successful in upbuilding His cause and kingdom in the earth.

"One prayer that has been offered here for me I should modify. I do not pray for many years longer. If God's will is for many years, I will be patient. I feel that I am on the verge and rim of heaven; and I am willing to go if the Lord wants me.

"I thank you all for your kindness and love."

WILL MEET IN MONTREAL.

Attractive Vacation Convention of the American Institute of Instruction.

The city of Montreal in late years has become one of the most popular tarrying places for the summer tourist on the continent. Retaliatory tariffs can never serve to bar out the American visitor from his annual enjoyment of Canada's picturesque scenery, and they certainly will never temper the proverbial hospitality of the people of Montreal toward their Yankee cousins.

The members of that great educational organization, the American Institute of Instruction, are to be felicitated on the fact that their annual meeting is this year to be held in this charming city by the St. Lawrence, the sessions to begin July 9 and continue till the 12th.

For various reasons this is expected to be one of the most notable conventions ever held by the Institute. It occurs in the mid-vacation season, to be held in one of the most salubrious, picturesque and historically interesting sections of North America, and will be subject to a low priced excursion rate that will place it within the reach of all.

The program of the meeting itself will be interesting to all who are in sympathy with educational movements, and especially helpful to all grades of teachers and school officers. The Dominion of Canada has some of the brightest speakers, and strongest educational thinkers of America, and their leaders will have a place in the official program. Some of the most prominent educational workers in the United States, including both men and women, will also be heard, and one of the striking features will be a meeting in honor of Hon. Henry Barnard of Hartford, who, at the age of 87, is the most eminent living educator.

Special preparations for the accommodation of the visitors have been made by their Montreal entertainers and the committee in charge. The rates at the first-class hotels will be from \$1.75 to \$3.00 a day, and from \$1.50 to \$1.50 a day for private boarding-houses. The round trip excursion fare from Boston by any direct route will be \$9.00, with correspondingly low rates from other New England points. Innumerable side trips from Montreal may be enjoyed, including excursions to the Ottawa River by rail and back by boat down the St. Lawrence and the famous Lechelle Rapids for \$1.00; to Quebec and return by rail, \$3.50, or one way by boat \$5.00; and from Quebec to the picturesque Saguenay River, by boat both ways, \$4.00. Opportunities for independent side trips to the far-famed Thousand Islands, the city of Toronto, Niagara Falls, and other noted places along the Canadian border will also be offered.

Participation in all these reduced rates will be contingent on membership in the Institute. This costs only \$1.00, and membership is not restricted to those who are actually connected with school work. Applications for board in Montreal may be sent to Mr. E. W. Arby, Superintendent of Schools in that city, and for out of town accommodations to W. A. Kneeland, Montreal.

Information regarding excursion tickets from Boston may be obtained at City Ticket Office, 222 Washington Street, Union Station, and the principal ticket offices on the Boston & Maine system.

The tickets are good going July 5th to 9th and good returning July 12th to 31st. Stop-over privileges will be allowed at points north of Plymouth, White River Junction, or North Conway.

It is a pleasure to call the attention of our readers to the Bay View House, Ferry Beach, Me. It is still under the management of the proprietors and owners, E. Manson & Son. Their long and successful career in providing an agreeable home for those seeking pleasure and rest at the seaside, has been realized and enjoyed by many thousands. No place on the coast is favored with such a broad and extended beach as Old Orchard. For additional particulars see advertisement.

Deer are becoming so plentiful in the White Mountains that they are often seen in the roads and clearings. Three were seen last week at one time very close to the farm cottage at the New Mount Pleasant House.

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